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THE CHURCH:

What It Is and Whence It Is

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THE CHURCH:

WHAT IT IS AND WHENCE IT IS.

THE SAME BEING AN

HISTORICAL OUTLINE OF ITS ORIGIN, PROGRESS, AND DOCTRINES, GATHERED FROM SACRED AND PROFANE SOURCES.

BY REV. J. A. PARKER, D.D.,
Of the Louisiana Conference, M. E. Church, South.

SECOND EDITION.
Revised and Abridged for Sunday Schools and Epworth Leagues.

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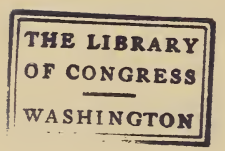

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DEDICATION.

As an Expression of gratitude to Her who Soothed me in Infancy, Instructed me in Adolescence, and Counseled me in Manhood, This Little Book is Respectfully Dedicated

To My Sainted Mother,

LUCY FOSTER (BREEDLOVE) PARKER,

BY HER SON.

PREFACE TO THE SECOND EDITION.

In the revision of this little book it was the author's intention to so enlarge it as to include a complete history of doctrines on the same principle as the history of polity contained in these pages; but deferring to those whose judgment he holds in very high esteem, he has abandoned this idea, and reserves the history of doctrines, for which the material is mostly in hand and in manuscript, to the future.

If Providence shall open the way, this long-cherished desire to place before our people a complete and impartial history of our doctrines, as they have been developed by the councils and published in the creeds of Christendom, will be gratified.

For the present we must be content to send these pages out on their designed mission, hoping, from commendations given, that they may do good. THE AUTHOR.

Lake Charles, La.

PREFACE TO THE FIRST EDITION.

In the preparation of this little volume the author has been moved by convictions of duty, and not by any desire to enter the literary field. He has found no little difficulty in eliminating a class of facts which, though in point, were less appropriate to the purpose in hand than others. If, therefore, those who have given time and study to the subjects treated should feel that there have been too many such facts omitted, we must admit it, and insist that our plan demanded that we pursue the course we have taken.

We have written for the masses—for the plowboys and the shopgirls; for the closely engaged tillers of the soil; for the miner and the factory hands, who have neither time nor disposition to read such productions as the author has waded through (more than one hundred thousand pages) in the production of this little treatise.

Having for a quarter of a century been among the people on missions, on rural circuits, and on extensive districts, we have observed in every place the need of some such work as we have tried to perform. Whether or not we have succeeded in meeting the demand is left for the public to judge; but not, we trust, with that severity which might be meted to those of more experience.

Begging for mercy at the hands of critics, but not such as deny the truth, and trusting in God for his blessing upon our work, we send it forth with trembling. J. A. PARKER.

Minden, La., March 14, 1884.

INTRODUCTION TO THE FIRST EDITION.

In the arrangement of these facts, we have, as is elsewhere stated, been governed by what long observation has dictated to us as a great and deplorable want in our Church.

The appearance of these facts in this form and at this time (centenary year) is merely incidental. We have not attempted to write a centenary book. Other and more skillful hands have that in charge, and we have contented ourself with the hope that we have succeeded in placing before our people, in a cheap form, such facts as are necessary to sustain them in asserting the doctrines of their Church, and prepare them to properly estimate the arrogant claims of others.

Our Church has all along opposed the assertion of some other "Church folks" that the Christian Church was *introduced into the world* at or about the time of the crucifixion, a declaration which does not find one word of proof in the Bible. Some *men* may say that our Saviour or John the Baptist or the apostles started the Church, but the Bible nowhere says anything of the kind. On the contrary, it plainly teaches that the Church was in the world long before the Saviour came (Acts vii. 38); and instead of being *started* on the day of Pentecost, "about three thousand souls" were *added* on that day to them that believed (Acts ii. 41).

It has also been a doctrine of our Church—not written expressly in the twenty-five Articles of Faith, but very clearly set forth by our writers, especially those who have written on the subject of baptism—that the same *sacraments* exist in the Church now that were in it from the beginning, and without change or modification, except and solely in the manner of expressing the obligation—*e. g.*, before Christ came the fact of his coming was a matter of promise, and in the future, and the Passover was of a nature to signify the faith of the worshipers in that fact of promise; but since he came and died, our faith in him is expressed not in such way as signifies the *future shedding of his blood*, but in such a way as signifies that his blood *has been shed for us*. Hence it is clear that the sacrament of the Passover alluded to Christ just as the "sacrament of the Lord's Supper" alludes to him; and the only new thing about it is that change in

the manner of expressing the sacrament which he introduced just before his death.

Moreover, the sacrament of baptism is another manner of expressing the fact which was expressed by circumcision. In the great commission, our Lord established baptism as the universal practice (Matt. xxviii. 19); and in the decision of the apostles (Acts xv.) the obligation to circumcise was discontinued, at least in so far as Gentiles are concerned. As circumcision expressed the obligation of the circumcised to live with God's people and serve him, so when baptism came to take the place of circumcision, it expressed the same fact, the obligation of the baptized to live with God's people and serve him. Now, as children were partakers of that sacrament which expressed the obligation they were under to live with God's people and serve him, and as there has been *no change made by our Lord*, except in the mere manner of expressing this obligation, our Church has all along given the sacrament of baptism to children. If the twelve apostles were not baptized in their childhood, there is no evidence that they were baptized at all.

All these and other cardinal points in our doctrines have been objected to by *asserting something else*, which something else cannot be proved.

If we show that God had a Church in the world before Christ came, and that that Church had a sacrament for children, then, unless it can be shown that the nature of the Church has been changed, and unless it be shown that God has repealed the law which permitted infants to partake of a sacrament in that Church, we must continue the Church as God gave it.

The object in these pages is to set these and other facts before our people in their true historical character. In order to do this, we have perused nearly *one hundred thousand pages* of books, besides a vast amount of other literature. In giving the names and dates of origin of the various denominations, we have not tried to give *all*, but rather to give such as we most frequently find some mention of in our general reading. Yet, we are satisfied that a great number have been mentioned of which the majority of our readers never heard. In this particular we have fears of having overdone our work. It would have been much less work to have made this little book three or four times as large as it is; but we have aimed at cheapness combined with accuracy. How we have succeeded, the reader must decide.

THE AUTHOR.

Minden, La., March, 1884.

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THE CHURCH: WHAT IT IS AND WHENCE IT IS.

CHAPTER I.

Of the Church—What Is It?

1. What is a Church?

A Church is a "congregation of faithful men in which the pure word of God is preached and the sacraments duly administered."

2. What is meant by "congregation?"

A congregation is a company or assembly of persons.

3. What is meant by "the pure word of God?"

The doctrines and ordinances of God as revealed in the Bible.

4. What are "sacraments?"

A sacrament is an institution, the observance of which binds us to Christ.

5. What does "sacrament" mean?

An obligation, binding anew.

6. How many sacraments are there?

Two: Baptism, and the Lord's Supper.

7. How does baptism bind us anew to Christ?

It is a public declaration that our hearts are open to his grace and will.

8. How does the Lord's Supper bind us?

It is a public declaration that we in heart belong to the Lord's people, and love them and him.

9. What kind of a Church have we described?

A visible Church.

10. Into what may we sum up the constituents of a visible Church?

Into four things, viz.: (1) Faith in Jesus; (2) an organization; (3) a ministry; and (4) ordinances of divine service.

11. Does the Church have an existence in any form other than this visible form?

Yes; there is an *invisible* Church.

12. What constitutes the invisible Church?

"Joy and peace in the Holy Ghost," in the hearts of men, by which they are united to Christ and to one another.

13. Who, then, belong to the invisible Church?

All truly converted and regenerated people, whether they belong to the visible Church or not.

14. Where do the *visible* Church and the *invisible* Church belong?

On earth.

15. Is there a Church in heaven? and if so, what is it called?

There is; and it is called the "Church triumphant."

16. What are the visible Church and the invisible Church sometimes called?

The "Church militant."

17. How, then, may we speak of Christians on earth and Christians in heaven?

As the Church militant and the Church triumphant.

18. Is the visible Church one and the same everywhere?

No. There are a great many organizations in the visible Church, differing from each other in doctrine and polity.

19. What do you mean by "doctrine."

Creed; articles of faith; opinions as to what the Bible teaches.

20. What do you mean by "polity?"

The manner of doing things in the Church; pertaining to the government.

21. How are these several organizations in the visible Church distinguished from each other?

By the names which they adopted at the time of their organization—such as the "Baptist Church," the "Presbyterian Church," the "Methodist Episcopal Church, South," etc.

22. What are the different forms of Church government called, and why?

Some are said to be Episcopal, because they are presided over by bishops; others are said to be Congregational, because the congregation is the highest authority in them; while some are said to be Presbyterial, because the presbyters are at the head of affairs.

23. What is the difference between a bishop and a presbyter?

Presbyter, or elder—which is the same—is an *order* in the ministry, but a bishop is one of the elders who has been chosen as an *officer*. Stephen (Acts vi. 2–5) was a deacon, Peter (1 Pet. v. 1) was an elder, and Titus (Titus i. 5) was a bishop. A presbyter and a bishop are one, except as to the official promotion of one to the *office* of bishop.

24. What does the Bible say about bishops?

The Bible speaks of a bishop as an officer in the Church. "If any man desireth the *office* of a bishop, he desireth a good thing."

25. Repeat the definition of a Church.

"A visible Church is a congregation of believers in which the pure word of God is preached and the sacraments duly administered."

26. What number of persons is necessary in a congregation or assembly for the worship of God?

The Bible says: "Where two or three are gathered

together in my name, there am I in the midst." Tertullian, who lived in the third century, and was the *first* man who opposed the baptism of infants, says: "Three are sufficient to constitute a Church, though they be laymen." (Quoted by Dr. Ditzler.)

27. Where is the first mention of the assembling of two or three persons for the worship of God?

In Genesis iv. 3, 4: "It came to pass, that Cain brought of the fruit of the ground an offering to the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and his offering."

28. What does that passage teach?

It teaches that God had "an assembly of worshipers" in the very first years of the world's existence.

CHAPTER II.

Of the Forms of Worship.

29. Was the act of Cain and Abel an act of worship? and if so, why was it so?

It was an act of worship, because they had assembled to honor God with their offerings and service.

30. How do all Christians worship God?

They assemble for that purpose, and worship him with their offerings and service.

31. Do people now offer "the fruit of the ground," or "the firstlings of the flock and the fat thereof," as Cain and Abel did?

They do not, but offer "their souls and bodies, a living sacrifice."

32. Why not now offer sacrifices as they did before the coming of our Lord?

Because those sacrifices were types of the *promised* Saviour, who is now come to be *the* sacrifice for sin, "offered once for all." St. Paul says: "There shall be no more sacrifice for sin."

33. Why did the people in the first generations of men offer "the firstlings of the flock" in sacrifice to the Lord?

To foreshadow the sacrifice of the "Lamb of God, which taketh away the sin of the world," and to manifest their faith in the promise of God.

34. What were these sacrifices called?

They were called "offerings unto the Lord."

35. How long did this service of offerings last?

Till the crucifixion of our Lord.

36. Was salvation in these offerings?

No. They were types of Christ, who is "our light and our salvation." *

37. What is a type?

A type is a thing which represents or foreshadows something else.

38. How did the lamb offered in sacrifice represent our Saviour?

By its *sufferings*, and *death*, and *ascension* (in the smoke—see Jenks and others), it foreshadowed the sufferings, death, and ascension of the Saviour of sinners.

*It is impossible to know at what an early period of the world's history the idea of salvation through our Lord was fully understood by the people. When Jacob was about to die, he cried out: "I have waited for *thy* salvation, O Lord!" (Gen. xlix. 18.) This seems as clear and as intelligent as the dying exclamation of Simeon: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen *thy* salvation." (Luke ii. 29, 30.) When we remember that Simeon lived nearly seventeen hundren years after Jacob, we must conclude that in matters of revelation the first generations were not less enlightened than those who *saw* "the Lamb of God" face to face. We have but little written of these early days, probably because the art of writing had not been invented.

39. Why could not Cain's offering foreshadow Christ?

Because, being inanimate, it could neither suffer nor die.

40. Was there any virtue in these types?

No; the saving virtue was in the promised Messiah.

41. Was he present in these types?

He was by faith, just as he is now present in the hearts of all true believers.

42. By or through what means is the merit of Christ *now* available to sinners?

"By grace, *through* faith" in him.

43. Was Abel or any one else ever saved without the blood of the Son of God?

No. "There is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.)

44. Was Jesus always present to save those who "believed on his name?"

Yes. Abel, Enoch, Noah, Abraham, and Sarah (and all the saved) were saved through the faith which "is the substance of things hoped for, the evidence of things not seen." (Heb. xi. 1.) Moreover, our Lord says of himself: "Before Abraham was, I am." (John viii. 58.)

45. In Revelations xiii. 8, our Saviour is spoken of as "a Lamb slain from the foundation of the world." What does that expression mean?

It means, when taken in connection with the doctrine of salvation "by faith in his name," that the virtue of his blood has been imparted to the believers from the beginning.

46. Was he "manifest in the flesh" from the foundation of the world?

No; but by the faith of the worshiper, he was virtually present in the promises and in the types.

47. When was the Saviour first promised?

Soon after the fall of Adam, and before any fallen soul was born.

48. What do you mean by the *fall of Adam?*

The introduction of moral evil into the world—the sin of Adam and Eve.

49. What position does our Saviour hold in the Church of God?

He is the Head of the Church.

50. Was he always the Head of the Church?

Yes; he is a "High Priest forever, after the order of Melchizedek."

51. What was the "order" of Melchizedek's high-priesthood?

It was without succession or predecession.

52. How does this comparison represent our Lord's high-priesthood?

As "without beginning of days or end of years."

53. Of what Church is this great High Priest the Head?

He is the Head of the Church of God?

54. Is the Church of God and the Church of Christ all one?

Yes. Jesus says, "I and my Father are one;" and again, "All that the Father hath is mine."

55. Is Jesus the Head of the Church militant and triumphant both?

Yes; he is Head "over all, God blessed forever."

56. Can a Church prosper if in heart or life its members be severed from its great Head?

It cannot. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." (John xv. 4.)

57. Is there no other head of the Church, no other source of vitality of heart and spiritual success?

No. "Without me ye can do nothing."

58. Is not the bishop, or chief pastor, the head of the Church?

No; he is simply its executive officer, and the overseer of the brotherhood.

59. What authority has he in the Church?

None except that given him by the Bible and consented to by his brethren.

60 By what is the Church directed in its life and doctrine?

By the Bible. Whatever is not written therein, nor proved thereby, is not required to be believed as an article of faith nor a matter of duty.

61. Could a Church exist without a head?

We cannot conceive of any organization existing without a head.

62. Could Abraham, or Moses, or David, or any other man, have been the head of the Church?

No; for it could have had no higher authority than its head, and would have been merely an association or corporation, and not a Church.

CHAPTER III.

Of the Rise and Progress of the Church.

63. Is there any written statement concerning the Church before the birth of Christ?

There is. The Old Testament contains a history of the Church from the beginning up to that time.

64. What is the Church sometimes called in the Old Testament?

It is sometimes called "the assembly," and sometimes "the congregation."

65. What do learned men tell us it is called in the Greek, the language in which the New Testament was first written?

Ecclesia.

66. What do the scholars say *ecclesia* means?

To call out or from. (From Greek: *ek*, out of or from; and *kaleo*, to call.)

67. When used to speak of the Church, what do they say it means in Greek?

It means those whom God has called out of or from the world, to be his people.

68. Has God ever called the people to forsake the word and serve him?

He has.

69. Where, in the Bible, do we find the first intimation of this fact?

In Genesis iv. 7: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

70. Where do we nex find a very clear intimation of the fact that God had, in those early times, a separate and distinct people? (Job ii. 1.)

In Genesis vi., where the "sons of God" are spoken of as distinguished from all other "men."

71. God has called all men, and commanded them to forsake the world and be his. Why, then, do not all men belong to the Church?

Because they do not obey his call, and separate themselves from the wicked.

72. Who, then, belong to the Church?

Those who obey the call of God, and forsake the world and turn to him.

73. Did Abel do that?

Yes; and not only Abel, but all the "sons of God" have done the same.

74. What is the difference between those "who are of the household of faith" and those who are not?

Those who are of the household of faith have "come out from among the wicked;" the others have not.

75. If I speak of a "preacher of righteousness" what do you understand me to mean?

Of course you mean an officer of the Church, a minister.

76. Who was the first "preacher of righteousness" mentioned by name in the Bible?

Noah.

77. How long was that before John the Baptist was born?

Nearly two thousand years.

78. What is the difference between a preacher and a priest?

Virtually there is no difference. Some Christians still call their ministers *priests.*

79. What is a priest?

A priest is a person who is appointed to minister in holy things.

80. Are not preachers or ministers appointed to minister in holy things?

They are just as much so as the priests of old.

81. When was this office in the Church first established?

It is not known, but there was such an office as priest in the days of Abraham. (Heb. vii. 2.)

82. What does Paul say about ordaining priests? (See Heb. v. 1.)

He says they are "ordained for men in things pertaining to God."

83. Are not preachers "ordained for men in things pertaining to God?"

Yes; St. Paul was "ordained a preacher to the Gentiles." (1 Tim. ii. 7.)

84. How long after Melchizedek before the priesthood under Moses was instituted?

About four hundred and twenty years.

85. What was the duty of those priests who were ordained soon after the Israelites left Egypt?

It was their duty to minister in holy things.

86. How did they perform their duty?

By assembling the people and worshiping God according to his word.

87. How do the people worship God now?

By meeting together and offering prayer and praise as his word directs.

CHAPTER IV.

OF THE SOURCES OF INFORMATION CONCERNING THE CHURCH.

88. How do we know there is a Church in the world to-day?

We know it because we see faithful men meeting to worship God according to the requirements of his word.

89. How far back can we follow this evidence of the existence of the Church?

To the worship of the Israelites in the wilderness, to Noah after the flood, and indeed to acts of religious worship before the flood.

90. Beyond the period of our personal recollection, how are we to ascertain anything about the Church?

By consulting historians.

91. Mention some of the most reliable sources of information concerning the Church?

The Bible, Mosheim's "History of the Church," Neander's "Planting and Training of the Christian Church," besides a great number of others.

92. Mention some of the early Christians whose writings afford valuable information concerning the Church.

Polycarp, Irenæus, Chrysostom, Origen, Athanasius, etc.

93. What are these last-named writers sometimes called?

They are sometimes designated as the *fathers.*

94. Were these *fathers* inspired?

By no means; but having lived many hundreds of years nearer the remote times about which they write, their opportunities to know the facts were better than those who came after them.

95. What is the best authority in matters of Church history and doctrine?

The Bible.

96. If the Bible does not give us the time and place of the institution of the Church, how are we to know how long the Church has been in the world?

By following the allusions to its doctrines and institutions.

97. Does the Bible tell us that the apostles, or John the Baptist, or our Saviour instituted the Church, creating a ministry and formulating doctrines and a form of government for it?

It does not.

98. How, then, are we to know there was a Church on earth while the apostles lived?

From the fact that on the day of Pentecost three thousand members were "added unto them."

99. Was not that the time at which the Church was first instituted on earth?

No; for if it had not existed before that, none could have been added to it.

100. Can people be "added to a Church" before it is organized?

No. There must be an organization previously existing.

CHAPTER V.

OF THE CHURCH BEFORE THE COMING OF CHRIST.

101. WHAT evidence have we that God had a Church on earth before the day of Pentecost?

The fact that he had a people before that day who were organized for his service, with institutions of his own appointing.

102. We have seen that four things are necessary to constitute a Church—viz., faith in Christ, an organization, a ministry, and "ordinances of divine service." Do we find all these before the birth of our Lord?

We do. Abraham *believed* God's promises of a Saviour, Job had faith in the Redeemer (Job xix. 25), and Noah was a "*perfect* man" and "a preacher of righteousness."

103. Is there any "righteousness" for man without Jesus Christ?

No. He is "the Lord our righteousness."

104. Where do we find an unmistakable organization for the worship and service of God?

In Exodus xxviii.

105. What does the Bible call this organization? (See Acts vii. 38.)

It calls it "the church."

106. Where does it say it was then located?

"In the wilderness."

107. Did it have a ministry?

Yes. Aaron, Nadab, Abihu, Eleazar, and Ithamar were its ministers. (Ex. xxviii. 1.)

108. Did the Church in the wilderness have "ordinances?"

In Hebrews ix. 1 St. Paul says it had "ordinances of divine service, and a worldly sanctuary."

109. What is a "sanctuary?"

It is a place where God is publicly worshiped. Church houses are called sanctuaries.

110. Is there any evidence that there was any other Church besides the "Church in the wilderness" ever organized by God or men?

None whatever.

111. Did our Lord at any time create a Church, or give orders for it to be done? and if so, where is the fact recorded?

There is nothing of the kind in the Bible.

112. Did our Lord ever recognize any other Church than that in which he was born?

He did not.

113. Did he recognize what is commonly called the Jewish Church?

Yes. In Luke iv. 16 it is said it was his custom to go into the syagogues on the Sabbath day.

114. What is said about his connection with the Church during his ministry on earth?

In John xviii. 20 he says: "I ever taught in the synagogue, and in the temple, whither the Jews always resort."

CHAPTER VI.

OF THE "CHURCH IN THE WILDERNESS." (ACTS VII. 38, ETC.)

115. How far back can we trace the Church of Christ by positive scriptural assertion?

About one thousand five hundred years before John the Baptist was born.

116. How do you compute time to prove that God had a Church so long before the birth of John?

In Acts vii. 38 it is said there was a Church in existence during the journey from Egypt to the prom-

ised land. The Israelites went out of Egypt about the year of the world two thousand five hundred and fourteen, and John the Baptist was born about A.M. three thousand nine hundred and ninety-nine. Taking the former from the latter date, the exact difference is one thousand four hundred and ninety-two years.

117. What became of that Church which existed one thousand four hundred and ninety-two years before John the Baptist was born?

It was carried into the promised land.

118. What did the members of the Church do?

They "desired to find a tabernacle for the God of Jacob."

119. Who built a house, or tabernacle, for the Lord?

Solomon.

120. What was the house built by Solomon called?

The "temple."

121. Was it built for civil and political uses, as courthouses and Statehouses are, or for purely religious uses?

Matthew xxi. 12, 13 says that Jesus drove the traders out of it, and said: "My house shall be called the house of prayer; but ye have made it a den of thieves?"

122. What kind of service was held in "the house of prayer" at Jerusalem?

"The pure word of God was preached [read and expounded], and the sacraments duly administered."

123. What were the sacraments of the Church in that day?

Circumcision and the Passover.

124. Did our Lord partake of these sacraments?

Yes. He was circumcised in the temple, and partook of the Passover, as God had ordained.

125. Why were not baptism and the Lord's Supper then recognized as sacraments in the Church?

Circumcision was necessary because God had said "without shedding of blood there is no remission of sins;" and blood could not be shed in baptism. The Lord's Supper could not have been, because the bread and wine used in it represented the *broken body and shed blood* of our *crucified Redeemer.*

126. Was the consecration of Aaron and his sons to the ministry of the Church in the wilderness the beginning of that Church?

No. It was only a more permanent and formal arrangement of the temporal affairs pertaining to it.

127. Were the same rites and ceremonies, the same officers and duties, in existence prior to that time?

Yes. There are some evidences of the original Church among the Israelites while in Egypt.

128. Mention some of these facts which indicated it.

(1) The Israelites based their desire to leave Egypt on their duty to serve God—Exodus v. 17, vii. 8–27. See Exodus v. 1. (2) They had officers—Exodus v. 18; (3) among whom were elders. See Exodus iii. 16.

129. Did the Israelites have any civil government of their own while in Egypt?

They did not, for they were subject to the edicts of Pharaoh.

130. Did they have ordinances of divine services while in Egypt?

They had such as were appointed by God, and were acceptable to him.

131. Were these Israelites believers?

They were; and were also *God's people.*

132. Had they the four constituent elements of the Church?

They had; because (1) they were "faithful men;" and (2) they were organized; (3) they had a ministry, elders; and (4) they had the ordinances appointed by God.

133. Do we find these conditions for the existence of the Church prior to the going into Egypt?

Yes. Nearly four hundred years before this God had a people who served him according to his will, and in the use of his ordinances.

CHAPTER VII.

OF THE CHURCH BEYOND THE WILDERNESS.

134. FOR what purpose did Cain and Abel assemble at the altar of God? (Gen. iv. 3, 4.)

To offer sacrifices to the Lord.

135. Were their offerings acceptable to the Lord?

Abel's was, but Cain's was not.

136. How do you suppose Abel knew how to offer an acceptable sacrifice?

He could not have known unless God had revealed it to him.

137. How did God communicate with the people in Abel's time, and previous to it? (See Gen. iii.)

By conversing with them as man would with man.

138. Do you suppose we have in these conversations a history of all God said to the people?

I suppose not; for God planned a moral law, gave promise of a Saviour, caused the naming of all animals, etc., made clothing for Adam and Eve, and provided a method for divine service, and did many other things of which we have no record except the facts.

139. How much time elapsed from the birth of Cain to the flood?

Most likely about one thousand six hundred and fifty-four years; some say one thousand six hundred and fifty-six.

140. How much space in the Bible is devoted to this vast period of time?

Five short chapters, equal in space to about six pages in a common school history.

141. Is it possible to crowd the details of history through so long a period into such small space?

The simplest forms of worship could not be written in so small a space.

142. How long was it from the flood to the calling of Abraham?

About four hundred and twenty-seven years.

143. What amount of space is taken up with the history of that period?

Twelve chapters; in all, from the creation to the call of Abraham, seventeen chapters, covering a period of over two thousand years.

144. What are some of the facts contained in the brief history of the first two thousand years of the world?

God had a people called by his name—"sons of God." (Gen. vi. 2; Job ii. 1.) They worshiped him according to his will. (Gen. xiii. 3, 4.) They had a ministry, a priesthood. (Gen. xiv. 18.) They believed in the promised Redeemer. (Gen. iii. 15.)

145. What more can be said of the people at *this* time?

Nothing. God has a people, "sons of God (1 John iii. 11); they have ministers (Rom. i. 1); and they believe in a Redeemer (John i. 29).

146. Where did the people worship during the first two thousand years of the world's history?

In the open air.

147. Where do we find the first mention of a tabernacle, or other house of worship?

After the Israelites left Egypt.

148. What kind of a house did they use then?

A movable tent.

149. When was the tabernacle displaced?

When the temple was built.

150. Was the temple standing when Christ came?

No. It had been destroyed, and the second temple was standing when our Lord came upon the earth.

151. Did the service in the second temple differ from the service in the first?

It did not. The service was the same in each.

152. Was the service held in the tabernacle of the same character as that held in the first temple?

Precisely. Its character was purely spiritual, and its design was the glory of God and the salvation of souls.

153. Did the service rendered by Abraham (Gen. xiii. 3, 4), or by Noah (Gen. viii. 20, 21), or by Abel (Gen. iv. 4), differ in character or design from that held by the apostles (Acts ii. 42)?

It did not. There has been a gradual accretion of forms and ceremonies, but the general character and designs of divine worship are now and always have have been the same, no matter what the forms and ceremonies may have been.

CHAPTER VIII.

OF THE CHURCH BEYOND THE WILDERNESS—ITS DOCTRINES.

154. Is there any well-defined form of government prescribed in the Bible for the Church?

None except in so far as Christ is to be the Head of the Church.

155. Is there any number and name of officers required in order to maintain a Church organization?

No. The officers seem to have varied according to circumstances. (1 Cor. xii. 28.)

156. Is there any particular method required in singing, preaching, praying, etc.?

Only it must be done in a devout, spiritual way.

157. Is there any fixed and unchangeable form of doctrines given in the Bible?

Yes. The doctrines of the Bible are an expression of the fixed principles of eternal truth.

158. Can these doctrines be changed and the truth of God maintained?

No. These divine truths emanate from him, and like him are eternal.

159. Do these truths affect the doctrines of men?

They do; for if the truth that salvation is through faith in Jesus Christ was not known, men could not be saved.

160. Could men be saved if they did not know that God required purity of heart, and also what things defile the heart?

No; for if men knew not that purity of heart was necessary, they would not strive against their corrupt natures to be pure; and if they knew not what things defile the heart, they would not know from what things to turn away.

161. Does the Bible teach that God ever gave more than one plan of salvation, or that men, as moral beings, were ever different from what we now see them to be?

It does not; but on the contrary, it is declared, with reference to Adam's race, that God "fashioneth all their hearts alike."

162. Speaking with reference to the divine nature and human necessity, could there ever have been a time when man did not know everything necessary to salvation?

No (1 Tim. ii. 4); for God will have *all* men to be saved.

163. Is there anything said in the history of the first two thousand years of the world from which you can make out a way to be saved?

No. We read: "If thou doest not well, sin lieth at the door." There is no explanation as to what sin is.

164. Do we read of any good men?

Yes. "Enoch walked with God," "Noah was a just man and perfect in his generations," and "God had respect unto Abel and his offering."

165. What convictions do the foregoing facts force upon our minds?

That the first inhabitants of the earth knew a great deal more about the Church and its means of grace than has been transmitted to us in the brief history we have.

166. Were not these people who lived before Christ was crucified saved by the law.

No. The Scriptures say: "The law is our schoolmaster to bring us to Christ."

167. But did they not obtain salvation by doing what the law demanded?

No, for St. Paul (Rom. iii. 20) says: "By the deeds of the law there shall no flesh be justified in his sight."

168. How, then, were they saved?

They were saved by the blood of Christ as foreshadowed in the bloody sacrifices and ceremonies of the Church in the first ages of the world.

169. When our Saviour came, did he not establish a new code of doctrines and ceremonies?

No. There is not a custom nor a doctrine recog-

nized by our Lord which was not practiced or taught long before the incarnation.

170. What does the Old Testament teach concerning the *being* of God?

"The Lord our God is one Lord."

171. What does the Old Testament teach in regard to the Trinity?

Genesis i. 26: "And God said, Let *us* make man in *our* image, after *our* likeness."

172. What does it teach in regard to the unity, the oneness, of God?

Deuteronomy iv. 35: "The Lord he is God; *there is none else beside him.*"

173. What does the Old Testament teach in regard to the Holy Spirit, and its influence upon the hearts of men?

Genesis vi. 3: "*My Spirit* shall not always *strive with man.*"

174. What is said in the Old Testament in regard to the natural corruption of man's moral nature?

Job xxv. 4: "How then can man be justified with God? or how can he be clean that is born of a woman?"

175. Does the Old Testament teach salvation through the sufferings and death of our Lord?

Isaiah liii. 5: "With his stripes we are healed."

176. Does the Old Testament teach that man is a moral being?

Yes. Deuteronomy xxx. 19 shows the ability to choose, and the evil consequences of *not* choosing.

177. What is taught in the Old Testament about repentance?

That repentance was necessary to obtain blessings from the Lord. (Ezek. xiv. 6, xviii. 30.)

178. Is the doctrine of faith taught in the Old Testament?

It is. As in the case of Abraham, it is the condition of acceptance with God.

179. What was the expression of Job's faith?

"*I know* that my Redeemer liveth."

180. Does the Old Testament teach the doctrine of the forgiveness of sins?

In the strongest terms possible. (See Ex. xxxiv. 6, 7.)

181. Is the doctrine of regeneration taught in the Old Testament?

Yes "Wash me thoroughly from mine iniquity, and cleanse me from my sin." (Ps. li. 2.) "Create in me a clean heart, O God; and renew a right spirit within me." (Ps. li. 10.)

182. Is the possibility of falling away from righteousness taught in the Old Testament?

Most clearly. (See Ezek. xviii. 24, etc.)

183. How is the doctrine of the resurrection of the dead taught in the Old Testament?

Very positively and clearly. "Thy dead men shall live." (Isa. xxvi. 19; Job xix. 26.)

184. Is the idea of a general judgment set forth in the Old Testament?

Yes. In Ecclesiastes vi. 9, xii. 14 it is strongly stated, as it is *everywhere* in the Bible.

185. Is the future punishment of the wicked taught in the Old Testament?

It is. In Psalm ix. 17: "The wicked shall be turned into hell, and all the nations that forget God."

186. Does the Old Testament teach the future happiness of the good?

Yes. Everlasting life is promised in Daniel xii. 12. Psalm xvi. 11 says: "At thy right hand there are pleasures for evermore."

187. What eighteen cardinal doctrines of the New Testament do we here find in the Old Testament?

The being of God; the Trinity; the unity of God; the personality and influence of the Holy Ghost; the fall and depravity of man; moral agency; repentance; faith; forgiveness of sins; regeneration; sanctification; apostasy; the resurrection; the general judgment; future punishment; and future happiness.

188. Are these speculative or cardinal doctrines?

They are cardinal; because upon them the integrity of the Church depends.

189. When were these doctrines first taught?

There are traces of them from the very beginning.

190. Can you tell when either of them was first given to the world?

I cannot; for there are evidences of the knowledge of some of them before we find any mention of them.

CHAPTER IX.

TRACING THE CHURCH THROUGH ITS DOCTRINES TO THE BEGINNING.

191. HERE are a company of men claiming to be a Church. How are we to know whether or not they are such?

By their doctrines and life.

192. If in doctrine and deportment we find they come up to the Bible standard, can we justly make further demands?

We might ask *when* they began to be a Church.

193. But if, through all the history of the world we find this perfect conformity to the Bible standard, what further can we say?

If they are a Church now, they were always such.

194. Here are a company of people called Methodists who claim to be a Church. They preach the *word of God;* they ad-

minister *its sacraments;* they live according to *its precepts,* and in *obedience to its commands.* Do they constitute a Church?

By our Saviour's rule they do. "By their fruits ye shall know them." "Whosoever shall do the will of my Father, the same is my brother, and sister, and mother."

195. Suppose we show that these people have changed their name—that they were once called the "Church of England?"

That does not change the matter at all. The Church is a thing of principle and not of name.

196. If we apply these reasonings to the Christian Church what will be the result?

We will find it holding to doctrines and precepts just as these doctrines and precepts were held by the Jews, and, before that name was given, by a people called Israelites.

197. If these doctrines and precepts constitute a Church among people called Christians, would they not constitute a Church called by any other name?

Certainly. There was the Church of the Laodiceans (Rev. iii. 14), which was also the Church of God.

198. How do Churches often take their names?

From the people and countries in which they have been planted.

199. What is the Church of God among the Jews called?

The Jewish Church.

200. What is the Church in Greece called?

The Greek Church.

201. Did the Greeks ever make a Church?

No. It was once called the Apostolic Church.

202. Did the apostles ever make a Church?

No. The Church in which they labored was once called "the church in the wilderness." (Acts vii. 38.)

203. Was any Church *made* in the wilderness?

No, but the Church received a new impetus there, and threw more organic life into doctrines and purposes which had existed from the beginning.

CHAPTER X.

OF THE HISTORY OF THE WORLD BEFORE THE FLOOD.

204. How many years did man live and worship God on the earth before the flood?

It is not definitely known, but is supposed to have been about sixteen hundred and fifty-six years.

205. What proportion of the Bible is devoted to that period?

A little less than one one hundred and sixtieth ($\frac{1}{160}$) part of it.

206. Is it likely, therefore, that we know more than one one hundred and sixtieth ($\frac{1}{160}$) part of the facts and occurrences of that period?

It is not. To give a faithful history of an average *Sunday school* for *one year* would require *more space* than that.

207. Were the people of that period intelligent, and capable of understanding the nature of moral law?

We suppose so, for God placed the first man under moral law—required obedience of him—and others after him lived righteously before God.

208. Can man be obedient if there are no laws or precepts —nothing—for him to obey?

No. Obedience necessarily implies law.

209. The history mentions the fact that the man was driven, after the fall, from the garden, and doomed to toil and suffering. Does it tell of any moral law being given to him?

It does: "Of every tree of the garden thou mayest

freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 16, 17.)

210. Are we to infer from this fact that, after the fall, God released man from all moral obligation?

By no means; for we know that Noah felt the force of moral obligation and warned his people, preaching righteousness to them.

211. What, then, must be our conclusion?

That a great deal more was known about the divine worship and character than has been handed down to us.

212. Why is it that, as we come down in the history of the world as given in the Bible, the history is more full and satisfactory?

Partly because the number of writers has been more numerous in every succeeding age, and partly because the chances of preserving manuscripts are constantly improving; but principally because the facilities for recording historic facts have been so much better in every succeeding age than in the age preceding it.

213. Was the art of writing or printing known before the flood?

No. The only method for preserving historic information was traditional. The father related the facts to his son, and he to his son, and so on through generations.

214. Under these conditions could we expect a fuller historical account of the Church?

I think not.

215. Is it reasonable to suppose God would govern a people otherwise than intelligently?

It is not. "He doeth all things well," and "his counsels are wise."

216. With no other history than that contained in the first six chapters of Genesis, could we understand any plan of salvation, or any mode of worship as of divine origin?

It would be impossible to do so.

217. Could the people have been saved without a plan of salvation revealed to them?

They could not.

218. Was it God's purpose to make the plan of salvation intelligible?

Yes, so plain "that the wayfaring man, though a fool, need not err therein."

219. Did the antediluvians need the means of grace?

Yes, for they had all fallen in sin, and were under the curse of the law.

220. What means of grace were provided?

Our Lord and Saviour, Jesus Christ.

221. Why do you think so?

Because "there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.)

222. Has there ever been a Christ without a Church?

No, for his "kingdom is an everlasting kingdom, and his dominion *endureth forever*." (Ps. cxlv. 13.)

223. Is there anything said in the first six chapters of Genesis about the influence of the Holy Ghost on the hearts of men?

No, but we know there was such a thing, because God said: "My Spirit shall not always strive with man." (Gen. vi. 3.)

224. Is there anything said about repentance?

Not a word, but we know that Cain knew something about it, for after the murder of Abel, Cain prayed and

"said unto the Lord, My punishment is greater than I can bear." (Gen. iv. 13.)

225. What evidence have we that Cain knew something about the doctrine of the "forgiveness of sins?"

His language implies it (see *margin*, Gen. iv. 13): "Mine *iniquity* is greater than that it may be *forgiven*."

226. Are these (the influence of the Holy Ghost, repentance, and forgiveness of sins) doctrines of the Church?

They are, and always have been.

227. Was the doctrine of faith known to the people before the flood?

Yes. The whole of Noah's conduct in warning the people and preparing the ark was the result of faith. He *believed* God would do what he said, and he *trusted* his promise to save him in the ark.

228. Are these the means by which God in Christ is saving the world through the Church?

Yes, and where these are operating the true elements of the Church are at work.

CHAPTER XI.

FROM THE FLOOD TO THE VOCATION OF ABRAHAM.

229. How long was it from the flood to the calling of Abraham?

It was about four hundred and twenty-seven years.

230. There are eleven chapters of Genesis (excluding the sixth, which relates to the beginning of the flood) which treat of this period. How many of them were taken up with an account of the deluge?

Three, leaving us eight chapters to give us an his-

torical account of four hundred and twenty-seven years.

231. What are the principal facts recorded in these eight chapters?

The peopling of the earth after the flood, the confusion of tongues, Abraham's sojourn in Egypt, his return to Palestine, his war with the Kings of Sodom and Gomorrah, his conference with Melchizedek, the birth of Ishmael, and the promise of Isaac.

232. In all this record is anything said about the Church?

Nothing directly. An altar and a priesthood are mentioned.

233. What kind of an altar is mentioned?

One raised for religious service.

234. What kind of a priest is mentioned?

A "priest of the Most High God."

235. What is said of this altar in Genesis xiii. 3, 4?

It was where Abraham had formerly lived.

236. What did Abraham do when he reached the altar?

"He called upon the name of the Lord."

237. What do these facts tend to show us?

That there was a regular system of divine service, with all the rites usual in divine worship.

238. What were the ordinary uses of an altar?

Sacrifices were offered upon it, and all devotional exercises were performed at it.

239. What were the duties of a priest?

To perform religious rites for the people, and attend to the officers of the Church.

240. Was the office of a priest a civil office, or one pertaining to divine service?

Melchizedek was both a civil officer and a priest. (Gen. xiv. 18.)

241. What did the priest do to Abraham?

"He blessed him."

242. What did Abraham (or Abram, as he was then called) do?

He gave tithes to the priest.

243. Was giving tithes a custom in the Church?

Yes. In Hebrews vii. 5 Paul says: "The priesthood have a commandment to take tithes of the people, . . . of their brethren."

244. To what "priesthood" does he allude?

The priests of "the Church in the wilderness," of which Levi was one. (Heb. vii. 9.)

245. As the history becomes more elaborate, what difference do we find in the number and nature of historical facts?

The history enters more into details—states more of the methods and conditions of the times.

246. Was there any mention of a priest in the first one thousand six hundred and fifty-six years of the world's history?

There was not. But many facts are stated showing that the people had extended knowledge of religious duty and privileges.

247. Does it appear from the record that the priest whom Abraham met was the first one in the world?

It does not: but on the contrary, the fact is alluded to as a common occurrence.

248. Were the religious customs recorded in the history of the world from the flood to the calling of Abraham the same as those alluded to in the former period?

Precisely the same, as far as the account of them qualifies us to judge.

249. Were the doctrines of the two periods the same?

Necessarily so, as the truth cannot change.

250. Is this fact stated in so many words?

It is not, but it results from the unchangeableness of the Divine Mind.

251. If, then, we find that God has plans and purposes by which and according to which he is working his sovereign will, how must we accept them?

We must accept them as his eternal plans and purposes.

252. God is served and glorified through the ministry of his Church to-day, and was in the days of the apostles, and in the days of Abraham. How was he served and glorified before Abraham's day?

Clearly in the same way, for Jesus says: "Before Abraham was, I am."

253. Who acted as priest for Noah immediately after the flood?

He performed the office of the priesthood to his family himself.

254. What was the very first thing Noah did after the subsidence of the water?

He built an altar and offered sacrifices to the Lord. (Gen. viii. 20.)

255. Was that service acceptable to the Lord?

It was. (Gen. viii. 21.)

256. Did Noah perform this service as something new or unusual?

He did not. It seems to be in keeping with the custom before the flood.

257. Did Noah speak of the doctrine of divine providence (Gen. ix. 27) as something new?

No. In speaking to his son he made no explanation, nor did his son ask any. Each acted as if perfectly conversant with that sublime doctrine.

CHAPTER XII.

FROM THE VOCATION OF ABRAHAM TO THE BUILDING OF SOLOMON'S TEMPLE.

258. How long after the calling of Abraham before Solomon's temple was built?

Eight hundred and sixty years.

259. What was the condition of the people during this period?

Very much the same as during the preceding periods, only the history is still more full and complete.

260. Are the doctrines of the Church more fully taught?

In proportion to the amount of space given to the events of this period there is really less of the doctrines of the Church taught.

261. Was Abraham wiser in the things of God than Noah or Abel?

There is no evidence of that fact. Abel and Enoch and Noah knew enough about Christ our Saviour to be saved through his blood.

262. Is anything more said in the history of this period about the faith and piety of Abraham than was said in the history of the preceding periods about the faith and piety of others named?

There is not. Each is represented by the history of his time as having served God acceptably, and as receiving the reward of faith.

263. Are places mentioned in the Bible history of this period as places set apart for the worship of God as something new or unheard of?

No. As Abel had his altar at which God "had respect unto Abel and his offerings" (Gen. iv. 4), so Noah had his altar (Gen. viii. 20, 21) from which "the Lord smelled a sweet savor," and Abraham his (Gen. xiii. 4) where "Abram called on the name of

the Lord," and Jacob his (Gen. xxxv. 3), so the people of this day had theirs.

264. What is there peculiar to the history of this period?

The introduction of circumcision as a sign of citizenship in God's kingdom.

265. Of what agreement was that the *seal?*

It was the *seal* or sign of the covenant between God and Abraham.

266. What is the substance of that agreement?

To bestow great honor, prosperity, and renown upon Abraham and his posterity.

267. To what did the promise relate?

St. Paul, in Galatians iii. 16, says it related to Christ: "And to thy seed, which is Christ."

268. Is that the first promise of a Saviour?

No. More than two thousand years before that God promised a Saviour to Adam and Eve. (Gen. iii. 15—the "seed" promised to Abraham.)

269. In what light, then, do you regard this covenant with Abraham?

As a renewal of the promise to Adam which had been corrupted after the flood.

270. Was circumcision a national institution?

It was not so considered by Jacob's sons. (Gen. xxxiv. 14.)

271. Did circumcision subject a person to the authority of the Jews, and confer the privileges of citizenship, as Jews?

It did not. (Gen. xxxiv. 25, 26.)

272. In what light, then, must we regard the rite of circumcision?

As pertaining to the Church, and not to the nation.

273. Was this rite practiced by the Church in the wilderness?

It was.

CHAPTER XIII.

FROM THE VOCATION OF ABRAHAM TO THE BUILDING OF THE SECOND TEMPLE.

274. WHAT other fact may we note as peculiar to the history of this period?

The erection of tents, or houses, for the purpose of public worship. (Ex. xxv. 9.)

275. Did the Lord bless and honor these places of worship?

"The glory of the Lord filled the tabernacle." (Ex. xl. 34.)

276. What changes, if any, took place in the religious services of the people when their place of worship was removed from the tabernacle to the temple?

The services were conducted in the temple, just as they had been in the tabernacle.

277. What class of officers officiated in the temple?

The same that had been recognized by the Church for hundreds of years.

278. When our Lord came, did he officiate in the temple?

He did.

279. Were there houses of worship built before the temple of Solomon?

That seems to have been the first substantial structure worthy of the name.

280. What are *our* church houses sometimes called?

God's house, or the house of the Lord.

281. What is the meaning of "the house of the Lord?"

It is the building in which the Church of God worships him.

282. Does history inform us of any such buildings in any country where there is no Church?

It does not, except some heathen temples dedicated to some carnal thing, called god.

283. Do you know of any "house of God" spoken of in the Bible as the meeting place of the faithful?

Before the children of Israel went to war against Benjamin, they all went "up to the house of the Lord" to pray for guidance.

284. After the defeat in the first engagement, what did they do!

They "went up to the house of the Lord and wept," and prayed for future guidance.

285. Who was Azariah?

"The ruler of the house of God." (2 Chron. xxxi. 13.)

286. Who were the sons of Eleazar?

"They were governors of the house of God."

287. By whom are the houses of the Lord built? and who govern them?

God's people, his servants and ministers.

288. Did the servants of God meet as a Church in the "tabernacle in the wilderness," and then and there worship God according to his commands?

They did. (Lev. viii. 1, *et al.*)

289. How is God worshiped in the Church now?

Precisely as he was worshiped in the Church in the wilderness. His servants meet at his house, and worship him according to his commands.

CHAPTER XIV.

Application of the Foregoing Facts.

290. What do the foregoing facts go to prove?

That God has always had a people, a Church.

291. Why do they go to prove that?

Because they show that he has always been worshiped by the good people according to his will.

292. How do these facts show this?

They show that he has always had (1) a people, (2) a ministry, (3) "ordinances of divine service."

293. Do these three things necessarily appertain to a Church?

Yes. God's people, with his ordinances and a ministry of his appointing, worshiping him according to his will, always constitute a Church.

294. What was the first method of ministering in the Church called?

Patriarchal.

295. Why is it called the patriarchal age of the Church?

Because it was an age in which the father of the family performed all the religious services for his household.

296. To what period of the world's history did the patriarchal age extend?

To the time of the exodus from Egypt.

297. What was the second period called?

The Levitical age.

298. Why was this period called the Levitical age of the Church?

Because the priests, sons of Levi, performed the rites of the Church for all the people.

299. What else is the Church under the priesthood sometimes called?

The Jewish Church.

300. What was the Church called in the third period of its history?

The Christian Church.

301. Why was it called a Christian Church?

Because some of the common people of Antioch

gave the name of Christian to those who followed Christ.

302. Did these different names change the nature of the Church in its doctrines or its fidelity to God and righteousness?

They did not. We have seen that its doctrines, its aims, and its plans have been the same through all ages.

303. If its constitution has always been the same that it is now, why did it move so slowly before our Lord's incarnation?

There are perhaps many reasons. There were no wholesome international regulations in existence; there were almost constant agitations on account of wars; and finally, it is impossible to know to what extent it did spread, as we have lost sight of about half the descendants of Abraham.

304. Was the Church not shut up with the Jews, and all the rest of the world excluded?

No. Such an idea is utterly unfounded, and contrary to the great purpose of God in ordaining the Church as a means of saving the world.

CHAPTER XV.

The Apostolic Period of the Church.

305. What did the Church teach in this period in regard to faith?

That it was the condition of acceptance with God. (Rom. x. 4.)

306. What did it teach in the Abrahamic period?

It taught just the same doctrine. (Gen. xv. 6.)

307. What was the principal cause of the increased growth of the Church, during and after the apostolic day?

The almost universal intercourse between the nations of the earth, the vigorous persecutions of the "Christians" by those who rejected Christ, and the consequent dispersion of the believers through "all the earth."

308. What great analogy do we find between this period and the latter part of the patriarchal period?

The power to work miracles.

309. To whom was this power given?

To those who were charged with the leadership.

310. For what purpose was this power given?

That the world might know that the leaders were acting under God.

311. What influence did the missionary system of operations have in advancing the Church under the apostolic oversight?

The influence of the missionary system was very powerful.

312. What is the probable reason that this system of missionary operations was not inaugurated at an earlier period?

The same doubtless which prevented the Church from spreading into all countries—viz., the constantly recurring wars between the different nations, and the consequent hostility between the people of those nations.

313. Were any new doctrines introduced into the Church during the apostolic period?

Not a single one.

314. Were any *new forms of worship* introduced during this period?

There is no mention of any.

315. Was there any complaint in the Church as to its defectiveness?

There was no complaint of any want of forms, nor

of any wrong forms of service, but the Lord did complain of a want of piety.

316. Did our Lord indorse the customs of the Church as they existed when he came?

Yes; in Matthew xxiii. 23.

317. Did our Lord ever condemn any of the doctrines or customs of the Church as he found them?

He did not; but told the people that they ought to give "tithes of mint and anise and cummin," and attend also to "the weightier matters of the law." (See Matt. xxiii. 23.)

318. Was any controversy carried on by our Lord, or any of the apostles, about the doctrines or ordinances of the Church?

No. We have seen that the doctrines were the same from the beginning, and our Lord submitted to all the ordinances. "Circumcised the eighth day" (Luke ii. 21); *kept the passover* (Luke xxii. 15); taught in the temple (Luke xxi. 37), *and in the synagogue* (Luke iv. 16).

319. What was the great question in the Church during this period?

Whether this man Jesus was the Christ so long looked for by the Church, or should they look for another. (Luke vii. 19; Matt. xi. 13.)

320. Did the apostles raise any question about the rite of circumcision?

They did not.

321. Who raised the question?

Unbelieving Jews—"men which came down from Judea"—insisted that converted heathens ought to be circumcised. (Acts xv. 1.)

322. Was any complaint raised against our Lord for introducing new customs?

No. The charge against him was that he claimed

to be the Christ of the Bible, and coequal with the Father.

323. What charge was brought against Paul and Silas by some of the Romans at Philippi?

That they taught customs which were contrary to the Roman Government. (Acts xvi. 21.)

324. By whom was our Lord tried and sentenced to die?

By the Jews.

325. Had the Jews any civil or national existence at that time?

They had not; they were under the Roman Government.

326. What privileges were accorded them by the Romans?

They were permitted to keep up their Church, and observe all its rites and ceremonies.

327. Was our Lord tried by a civil court or by an ecclesiastical court?

He was tried by the Church.

328. Who presided over the court during the trial?

The highpriest, first; after which he was carried before Pilate, who sentenced him.

329. Could the highpriest have tried a citizen who was not a member of the Church?

He could not; nor could he sentence Jesus to death without authority from the Roman Government.

330. When they dragged the Saviour before a Roman officer, Pilate, what did they do?

They added the charge of *treason against Cæsar* to the charge of blasphemy, which had been tried before Caiaphas. (See Mark xiv. 61–65. Compare John xix. 12, 13.)

331. Did our Lord object to the jurisdiction of the chief priests and elders?

He did not.

332. Was he tried by the Jews just as all officers in the Church were tried?

He was.

333. Was the death sentence executed under the Roman or the Jewish law?

Under the Roman law.

334. Were the Jews permitted to observe their regular customs in regard to removing the body from the cross before the Sabbath?

They were; but the burial and guard were under Roman authority.

335. What do these facts prove?

That our Saviour belonged to the Church which existed in Jerusalem at his birth, and he was tried as a member of it; that he recognized his membership in it, and yielded to its authority.

336. Does 1 Corinthians xii. 28 indicate a new Church organization?

No; it shows that a great diversity of gifts has characterized the Church in its history and progress.

337. Were "prophets," "teachers," "miracles," and "gifts of healings" in the Church before the times of the apostles?

Yes. Elisha was a prophet, Noah was a teacher, Moses wrought miracles before the court of Pharaoh, and Elijah healed Naaman.

338. Does not Daniel prophesy that God would set up a new kingdom about the time of Christ's coming upon the earth? (Dan. ii. 44.)

Nothing is said about Christ in the prophecy alluded to.

339. What kings are here alluded to?

Commentators think the allusion is to the seven great monarchies of the world.

340. Who was the last one of these "kings?"

Constantine I.

341. How long after the day of Pentecost before the birth of Constantine I.?

Nearly three hundred years.

342. When would the "kingdom" have been organized *according to that prophecy?*

It would have been "in the days of these kings."

343. What does that mean?

It means the process of setting up the kingdom would have been during the reign of the first king, and the setting up consummated during the reign of the last one—"in the days of these kings."

344. Was the Church, the kingdom of God, set up before any of "these kings" began to reign?

Yes; and more than three thousand years before Daniel was born.

CHAPTER XVI.

Changing the Sacraments of the Church.

345. What is a sacrament?

A sacrament is an obligation, or more properly a binding.

346. What is the difference between *an obligation* and the *mode of expressing* the obligation?

The obligation arises from the agreement or covenant, and the expression of the obligation may be by note, bond, deed, etc.

347. Why are baptism and the Lord's Supper called "sacraments?"

For the same reason that a note or bond is said to be an obligation to pay.

348. Why so?

As the note is the expression of the obligation to pay, so baptism, etc., are the expressions of the obligation to love and serve God.

349. What was circumcision the expression of?

It was the expression of the Abrahamic covenant. (Gen. xvii.)

350. What was that covenant?

That Abraham should be faithful, and that God would make him the honored progenitor of Christ. (See Gal. iii. 16, 17.)

351. What did God call the circumcision?

He called it a covenant.

352. Why?

Because in that case it constituted *a part* of the agreement or covenant.

353. Was that covenant entered into before the law was given to Moses?

Yes; four hundred and thirty years before.

354. Why was it not annulled by the law?

Because the truth of God's promise to give Christ to the world was embodied in it.

355. What would have been the effect if the law had annulled this covenant?

It would have made "the promise of none effect." (See Gal. iii. 17.)

356. But when the promise was fulfilled, and Christ born into the world, would the continuance of the sign or expression of the covenant have been in harmony with the facts of the case?

No. It would have been a virtual rejection of Christ.

357. Who gave up this sacrament (of circumcision) after Christ came? and who held on to it?

That portion of the Church which rejected him

held to the sacrament, while all that portion of it which received him surrendered it.

358. Was it necessary that there should be an expression of the obligation the people were under to God?

It was, and so our Lord substituted another sacrament.

359. What sacrament did our Lord substitute for circumcision?

The sacrament of baptism.

360. When did he ordain that substitute?

When he sent the apostles out to "go into all the world, and preach the gospel to every creature, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost."

361. Was that instituting a new sacrament?

No. The sacrament, the obligation, was the same: fidelity on the part of man by the grace of God in Christ, both *before* and *after* his personal coming.

362. Before the coming of Christ, what did circumcision show?

That the subject had entered into covenant relations with God. (Gen. xvii. 11.)

363. What did baptism *after* Christ came signify?

That the subject of it had entered into covenant relations with God.

364. Was the sacrament the same, unbroken and unchanged, both before and after Christ came in person to the earth?

It was. The only change made was in the expression of the sacrament.

365. What was the difference, if any, in the effect of the two sacraments?

There was no difference. Before Christ came, circumcision was the door into the Church; and after he came, baptism was the door into the Church.

366. Why was the mode of expressing the obligations of this relationship changed?

Because as circumcision pointed to Christ *promised*, it was in its nature prospective—*i. e.*, looked to something in the future; but as baptism pointed to Christ *given*, it was in its nature retrospective—*i. e.*, looking to something in the past.

367. Were those early Christians who had been initiated into the Church by circumcision afterward baptized?

There is no evidence of anything of the kind, and all the force of law and custom is against such a supposition.

368. Was John the Baptist or any of the apostles baptized?

They were not, except Andrew.

369. How, then, were they brought into the Church?

By circumcision, of course.

370. What relation did John the Baptist sustain to the Church?

He was the son of a priest, and under the law succeeded to the priesthood, but never acted in that capacity in the temple service.

371. Before Christ came, who administered the initiatory rite—circumcision?

The priest.

372. After Christ came, who administered the initiatory rite—baptism—as preparatory to our Lord's entering upon his public work?

John the Baptist, who, according to the law of succession established by God for the priesthood, was a priest in the Church, and performed this priestly function.

373. If Jesus had been initiated into the Church by circumcision, why was he afterward baptized?

For two reasons, perhaps. First, being about to

enter the priest's office himself, it was necessary for him to be initiated into office by some mode, and this was the mode adopted.

374. What was the other reason for his baptism?

To accept baptism as a substitute for circumcision, that he might set an example for us.

375. Would not our Lord succeed to the office of priest just as John did, without any extraordinary initiation?

No; for he sprung from the tribe of Judah, "of whom nothing was said concerning the priesthood." (Heb. vii. 14.)

376. Was the introduction of the rite called baptism at that time regarded by the Church as something new or unheard of?

No. Even the unbelieving Jews accepted it as a usual thing, and in all their murmurings against the believing Jews never raised a question on that subject. They simply insisted on the old mode of expressing that obligation.

377. Besides circumcision, what was the other sacrament in the Church prior to our Lord's personal coming?

The sacrament of the Passover.

378. Of what was that the expression?

Of the obligation of the people to God for his mercy in passing over their houses when he slew all the firstborn of Egypt. (Ex. xii. 27.)

379. How could this be a *sacrament?*

It represented the passing over the just when the Judge came to punish the wicked, while the blood (the sign of it, on the "doorposts") and the lamb represented the Redeemer, "the Lamb slain from the foundation of the world."

380. What other analogy may be drawn from the Passover?"

Religion is peace, protection, and safety; and this is what the Passover commemorated.

381. Why were the people instructed to perpetuate the commemoration of the deliverance from the destroying angel?

In order to impress upon the Israelitish mind the mercy of God in passing his judgments over the righteous, and in granting deliverance to the oppressed.

382. What else did this sacrament express?

Deliverance from helpless and hopeless bondage.

383. How did the people celebrate the Passover?

They ate the paschal lamb and unleavened bread.

384. To what did the paschal lamb direct their minds?

To "the Lamb of God, which taketh away the sin of the world."

385. To what else did the Passover allude?

To "Christ our passover." (See 1 Cor. v. 7.)

386. What, then, was the nature of the sacrament of the Passover?

It was prospective. It had reference to the Christ of *promise.*

387. Could this sacrament have been continued after Christ had come?

It could not. Its continuance would have been a standing expression of disbelief in the personal Christ.

388. What is the nature of the sacrament of the Lord's Supper?

It is retrospective and commemorative—*i. e.*, it looks *back* to a personal Christ, and "*commemorates* his death and sufferings."

389. By whom was this sign or expression of God's delivering mercy changed?

By our Lord. (Matt. xxvi. 26–30.)

390. Was the sacrament or obligation changed?

No change was made, except by the condition of things, in the mode of expressing the sacrament.

391. What were the conditions which made a change in the mode of expressing the sacrament necessary?

1. They signified the *coming* and *crucifying* of the Lord. 2. After he *came* and was *crucified*, there was no *fact* of *promise* for them to signify. 3. As they signified the coming of Christ, to continue them after he came would have been, in effect, a denial of him.

392. How was circumcision used?

As an act of consecration to the Lord by which his blessing and favor were secured. (Gen. xvii. 14.)

393. How could this secure his blessing?

Just as the performance of any other duty secures his favor. Our Lord said: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matt. xxv. 21.)

394. To whom was it administered?

To infants, youths, old people, and all—bond or free. (Gen. xvii. 12, 13.)

395. To whom should baptism be administered?

As baptism takes the place of circumcision as an act of consecration, it ought to be administered to all classes to whom circumcision was administered.

396. To whom does Irenæus say the apostles administered baptism?

To "*infants*, youths, elder people, and all."

397. To whom did the Lord say baptism should be administered?

To "all nations."

398. Are children included in "all nations?"

Yes; because all nations are composed, or made up, of men, women, and children.

399. Was no condition expressed as to what particular part of the population of "all nations" should be baptized?

No. Our Lord simply told the disciples to "go teach *all* nations, *baptizing* them," etc. (Matt. xxviii. 19.)

400. Could the apostles baptize *women* under this commission?

Yes; because women are a part of "the nations."

401. Could the apostles, under this commission, decline to baptize children?

They could not; for *children are as much a part of "all nations" as men and women are.*

402. Whom did Paul and Silas baptize under this authority?

Lydia and "her household" (Acts xvi. 14, 15); the jailer "and all his" (Acts xvi. 33); and "the household of Stephanas" (1 Cor. i. 16).

403. Who constitute a "household?"

The family: parents, children, and servants.

404. Of whom do we speak when we speak of a man "and all his?"

Of all who are under his protection and control.

405. Who, then, are embraced in these baptisms?

The heads of these families and all their children and servants.

406. Does this agree with the purpose of this sacrament as an act of consecration to the Lord?

Yes; "for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 39.)

407. Whom has the Lord "called?"

He has called "all nations"—men, women, and

children. "Look unto me, and be ye saved, *all the ends of the earth.*" (Isa. xlv. 22.)

NOTE.—This is the mode by which the acceptance of the call is signified; and as it is the parent's duty to cause his infants to recognize his friends, so they should be caused, in this solemn way, to recognize him who is the *best Friend.*

CHAPTER XVII.

OF THE ONENESS OF THE CHURCH—THE CHURCH THE SAME BOTH BEFORE AND AFTER OUR LORD CAME ON EARTH.

408. WHERE did the doctrine of salvation through Jesus Christ originate?

In, or near, the Garden of Eden.

409. When did the Church first take the name of Christian?

About fifteen years after John the Baptist was beheaded.

410. Where was the term "Christian" first applied to the Church?

At Antioch.

411. By whom?

By the opposers of the Church, and in derision of the cause of Christ.

412. Where is Antioch?

Antioch is, or was at that time, a city of Syria, and the capital of that country.

413. Does the fact that the forms of worship before the coming of Christ upon earth were different from the forms of worship after he came show that there have been two Churches or two religions?

It does not; for even now the forms of service and modes of worship differ, in different Churches of the "same faith and order."

414. Does the fact that the Baptist Church at one place allows members of the Baptist Church at another place to commune with it, while the Church at another place does not allow the Church at the former place to commune with it, prove that the one *is* a Church and the other *is not?*

No. The *doctrines* in each being exactly the same, and all that relates to spirituality being identical, if one is a Church the other is also.

415. Was the Church *before* Christ and *after* Christ the same?

Yes. As we have seen, the doctrines and all relating to spirituality were always just what we find them today.

416. What is religion?

Religion, says Dr. Buck, is that obligation which we feel on our minds from the relation which we sustain to some superior power.

417. What does the word "religion" mean?

It means to bind anew.

418. Speaking of *religion* as it pertains to the Church, what is it?

It is that *obligation* which we feel in our minds from *the relation we sustain to God.*

419. In its more practical sense, what does the word "religion" express?

It expresses "a life devoted to the fear and worship of God." (See Dr. Buck, *ibid.*)

420. Have the obligations or the relations of man to God changed since the fall?

No. They are and always have been the same.

421. Are not these relations and obligations provided for in the Church?

Yes. God always required men to fear and serve him.

422. How were they required to fear and serve him?

By such methods as from time to time he revealed to them.

423. As we have seen, the methods have been different in different ages. Does this mean that the relations and obligations have also been different?

By no means. It only shows that the relations have been kept up to the intensified obligations of men.

424. Is there any true religion outside of the Church?

There is not; and in the nature of things cannot be.

425. Were Enoch, and Elijah and Abraham, David, Samuel, etc. (Heb. xi.), religious people?

They were in the truest sense. (Heb. xi. 39, 40.)

426. Then what follows as the only rational conclusion?

That the Church of God—his religion—is now and always has been in the world, unchanged and unchangeable.

427. Did either of the apostles join the Church after they were called to the apostleship? and if not, why?

There is no evidence that they joined the Church after they were "called to be apostles," and, no doubt, for the reason that they were already members of the Church.

428. To what were "three thousand added" on the day of Pentecost? (Acts ii. 41.)

To the believers [the "church"] that were in the wilderness, which our fathers brought in with Jesus "unto the promised land." (Acts vii. 38–45.)

429. Why do you suppose that they joined the believers who were in what is sometimes called the *old* Jewish *Church?*

Because there was no other Church in existence.

430. Was there no "Christian Church" then as separate and distinct from the "Jewish Church?"

No. It was several years after that before the

name of "Christian" was given to the "disciples." (See Acts xi. 26.)

431. Was the *Church* ever called the "Christian Church" in the apostolic age?

It was not.

432. To whom, then, was this name "Christian" applied?

To those at Antioch who followed Christ or accepted him as the Messiah of the Old Testament.

433. Then why do we speak of the "Jewish Church" and the "Christian Church" as different organizations?

It is merely the force of habit, acquired under the influence of improper teaching.

NOTE.—This is a most pernicious habit, contrary to all truth, and contrary to all sound theology, and ought to be discarded. When you speak of the "Church" you mean the "Church of God," which, like himself, "is the same yesterday, to-day, and forever."

CHAPTER XVIII.

OF THE POST-APOSTOLIC HISTORY OF THE CHURCH OFFICIARY.

434. WHAT is the source of information concerning the Church after the apostolic times?

The writings of profane or uninspired men.

435. At what date does the New Testament history close?

About A.D. 63 or 64, as far as the "Acts of the Apostles" is concerned.

436. Do the Epistles furnish any historical information concerning the Church?

They do. Particularly those to Timothy and Titus.

437. What is the date of these Epistles?

The date is not certainly known; but it is believed they were written shortly after the Acts of the Apostles—about 66 or 67 A.D.

438. What were the principal officers of the Church at the close of the apostolic history?

Deacons, elders (or presbyters), and bishops.

439. What were the duties of a deacon?

At first the deacons were a sort of stewards, whose duty it was to watch after the poor of the Church and supply their wants; but afterwards they became helpers in the ministry.

440. What was the duty of the elders?

It was the duty of the elders to perform all the functions of the ministry.

441. What was the duty of the bishops?

They were, in a modified sense, the overseers of the Church, presiding over the elders, and directing them in their labors.

442. What gave rise to the institution of the office of deacon?

The great demand upon the apostles' time made it necessary that some should be set apart to assist them in their work. (Acts vi., etc.)

443. What gave rise to the office of elder?

As religious officers they seem to have existed from time immemorial, but as civil officers they were appointed by Moses to aid him in the judicial affairs of the Israelites. (Ex. xviii. 12, etc.)

444. What gave rise to the office of bishop?

It is necessary that some one preside over all deliberative bodies; and in the first councils of the apostles the presiding officer was called a bishop.

445. Who first obtained this title?

James the Less.

446. What title is given our Lord?

He is called "the Shepherd and Bishop of our souls."

447. Why was he so called?

Because we are under his watchful care and authority.

448. Were females permitted to fill these offices?

Women were appointed in the office of deacon, but not in that of elder or bishop.

449. Why were women fitted for the office of deacon and not for that of elder or bishop?

The work of an elder or bishop was of an itinerant character, while that of a deacon was a resident office.

450. What was the difference between an elder and a bishop?

The episcopacy, or office of bishop, was an office filled by one of the elders.

451. What were the forms of worship in the apostolic period of the Church?

Very much the same as in all preceding time. They met together on the Sabbath—the first day of the week—and read and expounded the Scriptures; prayed, sang hymns, and closed the exercises with oblations of bread, wine, and other things.

452. Were the oblations typical of anything?

No. They were for the poor of the Church?

453. How came the apostles to observe the first instead of the seventh day of the week, as was the custom before their day?

As the resurrection took place on the first day of the week, and as the law gave no particular day from which the days were to be counted, acting under divine influence, they made such change as enabled them to celebrate the completion of both the physical and spiritual work of God on the same day.

454. Were the forms of worship, the rites and ceremonies, the same in all Churches?

No. In some of them the rite of circumcision was

kept up, while in others it was discontinued. (Acts xv. 1, 24; xvi. 3.)

455. What is the difference between the forms of service in the Church now as compared to the forms before the birth of our Lord?

The difference consists in the abandonment of all the ceremonies of the Church referring to the Christ *to come*, the adoption of others which had reference to a *Saviour given*, and the sacred observance of the first day of the week.

456. Was the seventh day given over to ordinary pursuits?

Not till a long time after the adoption of the first day. The seventh was observed with religious fidelity for more than a century.

457. Why was the system of oblation so sacredly observed by the Jews kept up after the apostolic day?

It was necessary to the support of the Church and the maintenance of the poor.

CHAPTER XIX.

THE SUPPORT OF THE MINISTRY BOTH BEFORE AND AFTER THE COMING OF CHRIST.

458. How were the ministers supported before the coming of Christ?

By the offerings (oblations) of the people.

459. What proportion of their income did the people give?

One-tenth "of *all* their substance."

460. What does Paul say of this plan for the support of the ministry *after* the apostolic times?

That as God had ordained this for those who served in the temple, so it was to be perpetuated for

those who continued to preach the gospel. (1 Cor. ix. 13, 14.)

461. Did not those ministers of the Church before Christ came preach the gospel?

Yes. Paul says the gospel, in the days of "Esaias," was not believed (Rom. x. 16), and that "the gospel was preached before to Abraham." (Gal. iii. 8.)

462. What does Paul mean (Phil. iv. 15) by "the beginning of the gospel?"

The introduction of the gospel at Philippi, when he went there from Macedonia.

463. When was that?

In A.D. 50 (see Horne's chronology), about seventeen years after the day of Pentecost.

464. When was the law—"as the Lord hath prospered," "a tenth of *all* their substance"—introduced?

It is not known. The custom is a very ancient one. Abraham paid tithes to Melchizedek. (Gen. xiv. 20; Lev. xxvii. 30–32.)

465. What does our Lord say about it in Matthew xxiii. 23?

"Ye pay tithes of mint," etc., "and neglect the weightier matters of the law," etc. "These *ought ye to have done*, and not to leave the other undone." [I have italicized the words in the text to show the connection of thought.—AUTHOR.]

466. What advice does Paul give to the Corinthians on this subject?

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come."

467. Is there any other provision in the Bible for the support of the ministry than that given before the apostolic day?

There is not. Offerings according to the degrees of success in business is the only gospel plan.

468. Does the New Testament place the Church under obligations to support the ministry?

Yes. In 1 Corinthians ix. 7 St. Paul compares the ministry to a soldier entitled to pay; to a planter who cultivates his field, and is entitled to its produce; and to a herdsman, who, giving his time to the care of his flock, is entitled to the milk of the flock.

469. What does he say (1 Cor. ix. 9) of Deuteronomy xxv. 4: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

He says: "For our sakes, no doubt, this is written."

470. Of whom was he speaking—"*our* sakes?"

Of himself and Barnabas, and "other apostles." (2 Cor. ix. 5, 6.)

471. Did he argue this as a personal opinion?

No. He argued it as the teaching of the law. (1 Cor. ix. 8.)

472. What did our Lord tell the seventy whom he sent out to preach?

"The laborer is worthy of his hire." (Luke x. 7.)

473. How does Paul argue the question of ministerial support in Romans x. 14, 15?

The people cannot believe in the Saviour unless they hear of him, and they cannot hear of him unless he is preached to them, and there is no one to preach to them unless he be sent.

474. What is the logical conclusion of such reasoning?

On the support of the ministry depend the prosperity of the Church and the salvation of souls.

475. Did our Lord permit those whom he sent out to entangle themselves in secular cares in order to make a living?

No. He bid them "carry neither purse, nor scrip,

nor shoes: and salute no man by the way." (Luke x. 4.)

476. What was the object of this command?

That they might be given wholly to the ministry.

CHAPTER XX.

Of Schisms in the Church before Christ Came.

477. What were the different parties called which sprung up in the Church before the coming of Christ?

Some were called Pharisees, some Sadducees, and some Essenes.

478. Who were the most influential of these sects?

The Pharisees, who had held on more closely to the original forms and ceremonies of "the church in the wilderness."

479. What other fact contributed to enlarge the power and influence of the sect of the Pharisees?

The fact that they held all the civil authority of the State or country of the Jews.

480. What was the only real question and difference between the Pharisees and John the Baptist?

John, in the true spirit of his religion, believed that Jesus was the Christ so long promised; while the Pharisee, in pride and arrogance, denied that Jesus was "the Christ."

481. What was the principal difference between the Pharisees and Sadducees?

The Sadduces rejected the doctrine of the immortality of the soul, and consequently rejected also the doctrine concerning angels.

482. What was the difference between the Essenes and Pharisees?

The Essenes rejected all the law except what they thought embraced in the spirit; hence their lives were spent in contemplation and abstinence.*

483. Who were Jews?

The term "Jew" embraced all the classes, and may be said to constitute a *fourth* class, under the title of Judaism, more nearly correct in their doctrines and morals than either of the others.

484. How, then, may the state of the Church be expressed?

As Judaism, Phariseeism, Sadduceeism, and Essenism—the last three as sects or factions in the Church.

485. Were there other sects in those days?

Yes; as the Herodians, Epicureans, Academics, Stoics, etc.

486. Were these religious sects?

They seem to have been scientists who were constantly weaving religious ideas into their philosophy, but were in no way connected with the Church as bodies.

487. What may be said of the Samaritans?

The Samaritans were Jews by descent, who confidently looked for the coming of the Messiah promised in the Bible. (John iv. 12–25.)

*This idea is condensed from Mosheim as the best we can now give; but there seem to be traces of a better character and better religion for the Essenes than this. I doubt if they were a whit behind the Pharisees in spirit of the Church and her teachings.

CHAPTER XXI.

OF THE FIRST CENTURY AFTER CHRIST.

488. DID any changes take place in the Church during the first hundred years of our Lord?

Yes; in regard to baptism and church houses.

489. What change took place in regard to baptism?

The bishops began to exercise the exclusive right to administer that ordinance.

490. Was there any change during the first century in regard to the *mode* of administering baptism, or touching the *subjects* to whom it was administered?

There was none. It was administered just as it was by the apostles; at least in so far as the *mode* and *subject* were concerned.

491. What do you mean by the *mode of baptism?*

I mean the way it is done. Dipping is one *mode*, and pouring is another mode.

492. What do you mean by the *subject of baptism?*

By the *subject* I mean the person to be baptized.

493. Who were proper subjects in the apostolic ministry?

Entire households—each and every member of the family of a professor of Christianity.

494. What evidence have we of this fact?

The testimony of Paul, who says: "I baptized also the household of Stephanas." (1 Cor. i. 16.)

495. What testimony does Luke bear to this question?

He says that "Lydia was baptized, and her household." (Acts xvi. 15.)

496. What further testimony have we from the Holy Scriptures which goes to show that the custom of the disciples was to baptize whole families?

The further declaration of Luke, who tells us that

the jailer was baptized, "he and all his." (Acts xvi. 33.)

497. Was the custom of baptizing whole families objected to during the first hundred years after Christ?

No. There was no objection to it for over two hundred years after our Lord.

498. Who was the first writer to object to infant baptism?

Tertullian, who lived in the third century.

499. Why did Tertullian object to infant baptism?

A controversy arose between Tertullian and Origen, in which Origen urged two doctrines—viz.: (1) That baptism regenerates the subject; and (2) That a part of the human race was reprobate to eternal death. To meet Origen's argument, Turtullian argued that baptism could do a reprobate child no good, and as baptism was for the remission of sins, and the elected infants would be saved and the reprobate ones lost, baptism could do them no good.

500. Did Tertullian ever argue that the apostles did not baptize children?

No. His argument was strictly on the ground that if God had determined to damn them, it was no use to baptize them.

501. What change took place during the first century in regard to meetinghouses?

At first the people worshiped in the synagogues; but during this century they began to build or in some way procure houses of worship in places where there were no synagogues.

502. How did Paul get his house in Rome?

He "hired" or rented it. (See Acts xxviii. 30.)

503. Why did the followers of Jesus quit the use of the synagogues?

Because they had extended their cause beyond the borders of Palestine--or Canaan as it was called—and there were no synagogues among the Gentile nations. Besides this, a majority (or at least the controlling part) of the Jews rejected our Lord, and continued to make a show of the typical forms of worship.

504. Was the Church troubled with backsliders—or what is worse, with apostates, or fallen men—during the first century?

Yes. Even in the time of the apostles, Philetus, Hermogenes, Demas, and Diotrephes gave the Church considerable trouble.

505. What was the attitude of the philosophers or scientists of that day to the Church?

They were hostile to all its teachings.

506. By what name were the principal philosophers called?

Gnostics. They discussed in a very arrogant and self-sufficient way the creation of the world, and the introduction of evil into it.

507. Did they oppose the doctrine of a divine revelation?

Yes; and went so far as to insist that the knowledge of God had been lost, and that they were able to restore it without the aid of revelation.

508. Those recent attacks made by Ingersoll and others, then, are nothing new?

No. The "wisdom of this world" has always been opposed to the knowledge of God.

509. If the Church when so feeble was able, through the merit of its doctrines and purity, to overcome such opposition as was brought against it by Gnostics, what has it to fear now that it has gathered nations into its bosom?

The Church has nothing to fear save the displeasure of God.

510. Did the Gnostics ever acquire strength enough to embarrass the teachings of the Church?

Not to any considerable extent; yet in the reign of Adrian they became quite numerous and influential.

511. Did the teachings of Aristotle have any influence contrary to the best interests of the Church?

Yes. His teachings served as a support to those who were opposed to "pure religion and undefiled before God and the Father."

512. Why have men who speculate in metaphysics always opposed the Church?

Because the Church accepts revelations of fact as conclusive, while these "reasoners" insist on following the bent of their own minds to conclusions suited to their own views.

513. Does the Bible reveal anything contrary to human reason?

It does not.

514. What is necessary in order to determine the reasonableness or unreasonableness of a proposition?

A thorough knowledge of the possibilities of the case both going before the fact and following after it.

515. Can a finite mind sit in judgment on the reasonableness of a divine purpose?

It cannot; because it cannot possibly know the scope nor power of the forces by which the fact stated is to be accomplished.

516. Is not a miracle—*e. g.*, the floating of iron—contrary to reason?

It is not. It is *above* our reason, but we know that the *power* which makes laws and gives matter its qualities can adjust these laws and qualities just as that power may see fit.

CHAPTER XXII.

OF THE CORRUPTION OF THE CHURCH DURING THE FIRST CENTURY AND THE EFFECT OF IT IN AFTER YEARS.

517. How long after the crucifixion did the Church maintain its simplicity and purity?

Only a very short time. We may date the downward movement at the time the bishops began to exercise exclusive right in the administration of baptism.

518. Where did the decline of purity and simplicity begin?

Among the teachers who persisted in trying to harmonize the teachings of the Church with the teachings of science, falsely so called.*

519. What was the natural result of the corruption of the Church?

Disagreement, strife, and finally divisions.

520. How were the divisions accomplished?

By those who were right, and who intended to preserve the purity of the truth, banding together for that purpose, and withdrawing from those whose teachings were corrupting the Church.

521. Is there any command in the Bible to withdraw from those who teach errors?

Yes. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; . . . from such withdraw thyself." (1 Tim. vi. 3–5.)

*Science should be neither underrated nor overrated. Prof. Henry says: "Science is the knowledge of *the laws* of phenomena, whether they relate to mind or matter." A blind wandering after, or wordy prating about, wonderful things is no more *science* than trying to learn the A B C's is education.

522. What is said in 2 Corinthians vi. 16, 17?

"What agreement hath the temple of God with idols? . . . Wherefore come out from among them, and be ye separate, saith the Lord."

523. Did the evil-disposed ever go out from the good people?

Yes. "These be they who separate themselves, sensual, having not the spirit." (Jude 19.)

524. Why was it that sometimes the good would withdraw from the evil-disposed, and sometimes the evil-disposed would withdraw from the good?

Whenever the good were strongest, the evil-disposed would withdraw from them; and whenever the evil-disposed were strongest, the good would withdraw from them, in order to avoid the corruption.

525. How were these withdrawing people recognized?

After they had separated from the rest they would take certain names, such as the "Nazarenes," "Arians," "Waldenses," etc.

526. When did the first division take place in the Church?

During our Lord's ministry on earth.

527. What division was that?

Those Jews who did accept him as the Messiah withdrew from those who did not so accept him.

528. What name was given to those who accepted Jesus as the Messiah?

They "were called Christians."

529. Why did they withdraw from the Church?

They did *not* withdraw *from the Church*, but simply withdrew *from those who rejected the Head of the Church*, and hence rejected the Church.*

*It is very important to keep this distinction in mind. There could be no Church without the Head of the Church; and as the official Jews would not accept the manifestation of the Head of the Church, they clearly rejected the Church, which was carried out of Phariseeism by the "Christians."

530. Were not the Essenes and Sadducees societies of persons who had withdrawn from the Church?

No. These were parties in the Church, and had no separate organization outside of it.

531. If the apostles withdrew from such as would corrupt the Church, what ought all Christians to do when the majority of the Church puts on corruption and worldliness?

They ought to do as the apostles did: withdraw from such corrupting influences, in order to preserve the purity of the Church of God.

532. Does it ever happen that majorities are wrong, and the weaker party right?

It often so happens, both in civil and ecclesiastical relations.

533. Will you mention instances of the kind?

Yes. In the civil strife between this country and Great Britain, 1776 to 1783, the smaller party was right, while the larger or stronger party was wrong; and in the struggle for the reformation in the sixteenth century the stronger party—the Romanists—was wrong, while the weaker party—the Christians or reformers—was right.

534. Is there an instance of this sort of separation found in the Bible?

Yes. "Thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God." (1 Kings viii. 53.)

535. Is there anything in the New Testament to justify such separation among people?

Yes. There is a positive command for it in 2 Corinthians vi. 14-17: "Be ye not unequally yoked together with unbelievers: for what fellowship hath

righteousness with unrighteousness? . . . Wherefore come out from among them, and be ye separate, saith the Lord."

536. Did the reformers act on this principle when they came out from among the corrupt Roman Catholics?

They did. The iniquity of the people *calling themselves* the Church had become greater than the inquity of the world.

537. Are all divisions of the Church intended to purify it?

Not all. Sometimes *ambition* leads parties to leave the Church, and sometimes they leave it and set up a new organization in order to avoid its rigid moral discipline.

538. Is this kind of separation justified by the Scriptures?

It is not. When such motives lead, it is an organized rebellion against God, and a revolt from the Church.

NOTE.—The Bible alone should guide in these movements, and nothing but the glory of God should be consulted. The reformation in the sixteenth century was furthered on by the unholy conduct of Henry VIII. Like all acts, it had its necessary effect—in that case for good.

CHAPTER XXIII.

SOME FACTS CONCERNING THE CHURCH PREVIOUS TO THE RISE OF DONATISM, A.D. 311.

539. WHEN did the first division in the Church after the crucifixion occur?

During the reign of Adrian, sometime in A.D. 2.

540. What was the cause of this division?

There were two causes which operated to bring it about.

541. What was the principal cause?

Some of the Jews insisted on placing Moses and Christ on the same footing—*i. e.*, honoring Moses equally with Christ.

542. What was the secondary or incidental cause?

The severity of the laws of Adrian, enacted against the whole body of the Jews.

543. How was this division brought about?

Those who preferred to honor Christ above Moses abandoned the *Mosaic rites*, and elected to the office of bishop a Gentile by name of Mark. Those who were disposed to regard Moses and Christ as of equal authority separated from the body of Christians, and afterwards divided again, and are known in history as Nazarenes and Ebionites.

544. Was the term "Nazarene" used before this division in the Church?

It was; and was applied to all Christians, because they were the followers of "Jesus of Nazareth."

545. Where did the division of this Church take place?

In Palestine, and on the very ground where our Saviour walked and worked.

546. Were the Christians justifiable in abandoning the Mosaic rites, and in preferring Christ above Moses?

Yes; because the rights of the Mosaic law were significant of a *promised* Saviour, and were without meaning after the promise had been fulfilled. Besides, St. Paul says (Rom. xiv. 9), "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living;" and in Philippians (ii. 9, 10) it is said, "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee

should bow, of things in heaven, and things in earth, and things under the earth."

547. Had the Church the right to elect a Gentile to the high office of bishop?

Yes; "For by one Spirit are we all baptized into *one body*, whether we be Jews or Gentiles." (1 Cor. xii. 13.) One member of the body might as well hold office as another. Moreover, Paul says (Eph. ii. 14) that Jesus "hath made both one"—Jew and Gentile—"and hath broken down the middle wall of partition between us."

548. What may this division of the Church be called? In other words, what was the effect of this division?

The effect was to forever free the Church from Judaizing tendencies of the unbelieving Jews, and may be called the *first great reformation.*

549. In what way did it result in reforming the Church?

By throwing off superstition and vanity, and by more fully conforming the rites and ceremonies of the Church to the fulfilled condition of the promise of God.*

550. Had not the Church thrown off all Mosaic rites long before the second century?

No. Our Lord made no new Church, and gave no new doctrine nor form of service not contained in the Old Testament. All the types and shadows were, by the expressed conditions of the Old Testament, to pass away when Shiloh came.

551. Were there any other divisions during this—the first and second centuries—resulting in the formation of new sects?

* We beg the reader to refer back to the chapter entitled "Of Changing the Sacraments of the Church." The facts and arguments there used nearly all apply here with equal force,

There were several others; but time, and the absence of right and truth, has well-nigh blotted them all out.*

CHAPTER XXIV.

FROM THE SEPARATION OF THE UNBELIEVING JEWS FROM THE CHRISTIANS TO THE RISE OF THE DONATISTS, A.D. 311.

552. WHAT was the state of science and literature during the third century?

Science and literature began to decline toward the latter part of the second century; and when, in the third century, Longinus and Cassius died, the last of the great supporters of these branches of learning seem to have departed.

553. What probably hastened the decline of letters?

There had been such hostility between *faith* and *reason* during the second century—*reason* so strongly set against *faith* by the infidel and heathen philosophers—that the Church began, in the third century, to discuss the utility of higher learning.

554. What was the effect of the conversion of heathen philosophers to the faith of the gospel?

Seeing the opposition in the Church to science and literature, and being uneducated in the "deep things of God," they brought their science and philosophy

* In following out the plan adopted in regard to the Nazarenes, and mentioning in detail Manicheans, Paulicians, Novitians, etc., we would so extend this little work as to destroy the design of it. We must here leave off the first and second centuries, in order to make more space for the records of the third and fourth centuries. The reader must therefore do as the writer is doing: forego the pleasure of a great deal of reading on unimportant subjects, so as to have more time on such as directly affect our Church and her relations to the apostolic ministry.

into the Church, thereby corrupting its doctrine and impairing its faith.

555. When and how did the superior claims of the bishop at Rome begin?

In the third century the Bishop of Rome began to take to himself authority over the other bishops. This usurpation, however, was treated with indignation by Cyprian and other learned ministers in the Church.

556. What changes began to work in regard to the government of the Church?

There was a gradual departure from the democratic principles recognized by the apostles, and a corresponding tendency to the monarchical government of the Church of Rome, as we see it at this time.

557. In what did the first departure from the simple rules of the gospel consist?

As already stated, in the usurpation of power by the bishops encroaching upon the liberties of the people and the privileges of the priests.

558. What was the effect of this course of conduct?

As is always the case, one wrong opened the way and made a demand for another. Hence the bishops, in order to protect themselves, began to publish new doctrines concerning the nature of the Church and the dignity of the episcopal office.

559. Did the effect stop here?

No. Matters went from bad to worse. The other ministers began to usurp authority, and all resorted to the use of patronage as a means of conciliation. Pride and indolence took hold of the clergy, vices were recognized and offices created, till the purity and simplicity of the Church were well-nigh destroyed.

560. What do these facts prove in regard to the sufficiency and purity of the gospel?

Nothing whatever. They do show, however, the depravity of the human heart, and the rebelliousness of the human will when not under the dominion of grace.

561. Could such a combination of vice and error *destroy* the truth and righteousness of the gospel?

No; for although a grain of salt may be dissolved in a thousand times its weight in water, it is salt still. It is neutralized, but it is not destroyed, and may be gathered again.*

562. What were the names of some of the sects which sprang up during the third century?

The third century gave rise to a great many disputants, and the Church was much disturbed by Manes, Heirax, Paul of Antioch, Sabellius, and Novatus, and even the great Origen, one of the strongest supporters of the Church, by going too far with his philosophical opinions, became a source of trouble and confusion. The principal sect was the Novatians.

CHAPTER XXV.

From the Separation of the Unbelieving Jews from the Christians to the Rise of the Donatists, A.D. 311 (Continued).

563. Up to A.D. 311 had there ever been a sect or body of Christians known as Anabaptists?

No; nor for a great number of years after this date.

*Salt is obtained by evaporating the water from the saline matter contained in it; and however small the quantity of *salty substance* contained in a given quantity of water, the salt will not evaporate, but will be left at the bottom when the water has been evaporated, either by the fire or air and sun. So is truth.

564. Name the sects which sprang up in the fourth century.

The Donatists, the Circumcelliones, the Arians, the Macedonians, the Priscillianists, the Euchites, and some others, the names of which are seldom, if ever, found in any books of the present day.

565. Which of all these was the most powerful?

The Arians; between whom and the other Christians the principal difference was in regard to the coequality of the Father and Son.

566. To what error did the Arians subscribe in regard to the nature of Christ?

They regarded him as a created being greater than all other beings, but not equal to the Father in substance, glory, nor power.

567. Wherein does this error consist?

1. In regarding Christ as a created being. 2. In regarding him as inferior to the Father. 3. In regarding him as imperfect in substance, power, and glory.

568. What does our Lord say about his coequality with the Father?

He says: "I and my Father are one."

569. What does John say about the coequality of the Father and Son?

He says that he as the Word "was with God, and the Word *was God*."

570. Did the sect called Anabaptists exist during the fourth century?

They did not; nor did anything else which had Baptist connected with it.

571. Next to the Arians, what sect was most important of all those mentioned just now?

The sect called Donatists.

572. When and by whom was the sect of the Donatists set up?

By Donatus in the year of our Lord 311.

573. What was the cause of the separation of this sect from the Christian Church?

In the year A.D. 311 the Bishop of Carthage died, and it became necessary to consecrate another. It had been the custom of the bishops of Numidia to be present at the consecration of the Carthaginian bishop; but on this occasion the bishops from Africa assembled, and without waiting for the Numidian bishops proceeded to consecrate a man by the name of Cæcilius. The people refused to acknowledge Cæcilius as Bishop of Carthage, and Majorinus was consecrated bishop by Donatus.

574. What effect did this state of things produce?

Confusion and discord, and ultimated in the condemnation of the Donatists in three separate councils which were called to consider the case.

575. What was the result of the third council?

The churches were taken from the Donatists, their seditious bishops were banished, and some of them put to death.

576. Was the folly which gave rise to the Donatists ever repeated by them?

Yes; as in A.D. 311, after the death of Bishop Donatus, the sect divided, and elected two bishops when only one was desirable.

577. What was the fate of the Donatists?

They kept up an existence, and exercised an influence—sometimes greater, sometimes less—for more than three hundred years, say up to A.D. 700. After this date, and on to the twelfth century, we hear of

them occasionally, but not as an organization having power or influence.

578. Did the Donatists ever assume any other name, such as Mennonites, or Munsterites, etc.?

They did not.

NOTE.—We beg leave to append here an article which appeared in the *New Orleans Christian Advocate* (from the pen of the writer) in March, 1884.

THE ORIGIN OF THE BAPTIST CHURCH.

The reason why we are so often surprised at the utterances of certain men in certain places may possibly be found in the fact that we, as peace-loving people, suffer such statements to go unrebuked; or if rebuked at all, it too often happens in the way of a sneer at what seems to us too absurd to talk about, but which, nevertheless, is not so absurd to those who know no better. Dr. Graves makes a quotation, not relevant, however, and then adds, "This carries the succession of Baptists back to the year A.D. 225," but does not tell us where the Baptists were during that two hundred and twenty-five years. To bolster up his assertions as to the apostolic origin of his Church, he quotes again: "The Donatists of the fourth and seventh centuries. Baptists do claim them as their ecclesiastical ancestors." Still he does not tell us who were the "ecclesiastical ancestors" of those Donatists. However, in the absence of some better proofs, he asserts that "the Donatists of the fourth century were the true Church of Christ." But where they were during this two hundred and twenty-five years he does not tell us. Besides, if "the Donatists of the fourth century were the true Church of Christ," it is certain that the Baptists were not "the true Church of Christ," even if there were any Baptists then. This defect, however, he attempts to supply by saying "the English Baptists were the Donatists new dipped." This logic is seriously absurd. The "new" dip changed the "Donatists" into "Baptists." But how did the Donatists come into existence, and when? A controversy between the African and Numidian bishops as to whether Cecilius or Majorinus should be made a bishop after the death of Mensurius resulted in the Numidian bishops electing Majorinus. This is the how and the when of the origin of the "Donatists of the fourth century." Dr. Graves says "the English Baptists

were the Donatists new dipped." So, Dr. Graves being the judge, the Baptists never had an existence till the fourth century. This is a little nearer the truth than we usually get through Dr. Graves.

One more quotation made by Dr. Graves: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses." The Mennonites originated about the first of the sixteenth century, under the leadership of Menno. Schyn, the Mennonite historian, and many other writers, deny that the Mennonites descended from the Anabaptists. As for the Waldenses, Peter Waldo started that sect in the twelfth century—A.D. 1180. So, if all the facts were as stated by Dr. Graves, his Church cannot get within three hundred years of the apostolic age.

The true genealogy of the Baptist Church is better traced on another line. Dr. Graves says Roger Williams, the Rhode Island Baptist, "was not a Baptist. He was never connected with any Baptist Church, nor any Baptist Church connected with him." Dr. Graves says also that Smyth, the German Baptist, "was not a Baptist." He was a Munsterite.

If Dr. Graves were to tell the Mennonites that "in later times" they were the ranting fanatics called "Anabaptists in the fourth century," the reply would be that given by Coote in his Mosheim—viz.: "The Mennonites oppose with all their might the account of their descent from the ancient Anabaptists, which we find in so many writers." (Page 495.) That the reader may see for himself, and make his own comparisons, I quote a paragraph which shows conclusively that the doctrines and practices of the Baptist Church are quite different from those of the Mennonites:

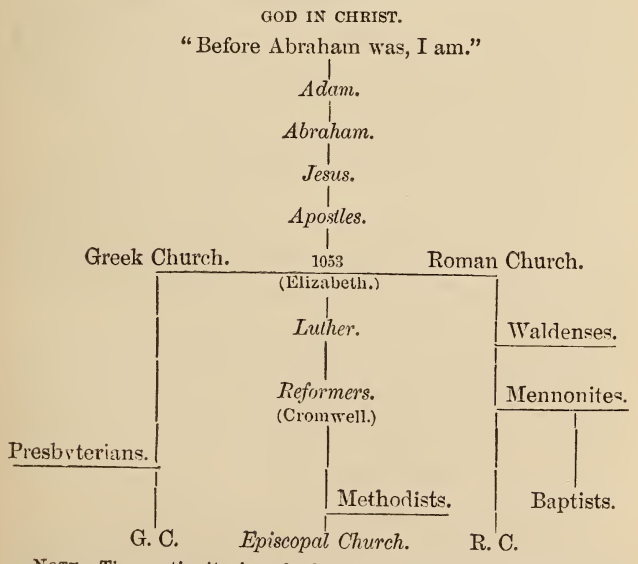
"That species of Anabaptism with which we are charged exists no longer; nor has it happened, during the space of many years, that any person professing Christianity, of whatever Church or sect he may have been, and who had been previously baptized according to the commandment of Christ, has been rebaptized upon his entering into our Communion." (Mosheim, revised by Coote, page 490.)

The words "according to the commandment of Christ" are explained to mean "not in infancy." This fully appears from the words "of whatever Church or sect he may have been."

For, according to Dr. Graves, none are baptized "according to the commandment of Christ" except such as are baptized into his Church.

In the fourth century we find a sect called Anabaptists. The Mennonites began to exist as an organized sect under Simon Menno in the fifteenth century. At the same time, in the same country, and up to the seventeenth century, the Anabaptists and Mennonites existed side by side, and in determined conflict. The Waldenses never had an existence till the latter part of the twelfth century, say about A.D. 1180. So we see Anabaptists, Mennonites, and Waldenses existing all at the same time, in the same country, as late as the seventeenth century. Where was Dr. Graves's Church in the seventeenth century? It was in its down, just hatched out of a Mennonite egg, under the Waldenses.

ECCLESIASTICAL CHRONOLOGY.



NOTE.—The continuity is unbroken from Adam to the separation of Constantinople and Rome. Another break occurred under Elizabeth, and still another under Cromwell.

CHAPTER XXVI.

FROM THE ORGANIZATION OF THE DONATISTS TO THE ORGANIZATION OF THE MENNONITES.

579. WHAT particular changes took place in the Church in regard to its government during the fourth and fifth centuries?

The principal changes consisted rather in forms of worship than in government. Robes and miters for the priests, the burning of candles, religious processions, and images were introduced in the fourth century. During the fifth century, confession to the priest was instituted in a modified form.

580. What changes took place in the doctrines of the Church during this time, A.D. 400–500?

The doctrine of purgatory was invented in the fourth century, and a great number of superstitions were added to the doctrines of the Church. During the fifth century pilgrimages and the worship of saints were introduced.

581. What do you mean by purgatory?

Purgatory is a word used to express the idea of *a place of cleansing*, and is based upon the notion that there is somewhere a fire, into which sinners go, and in which they stay till they are purged (or cleansed) from the guilt of their sins.

582. Can any warrant of Scripture be given for such doctrine?

No; but on the contrary, our Lord says of the wicked, "These shall go away into *everlasting* destruction;" and again, "Where the worm *dieth not*, and the *fire is not quenched*."

583. What new sects sprang up during these centuries?

Besides those already mentioned as springing up during the fourth century, the Nestorians and Pelagians sprang up during the fifth century.

584. What were the peculiar teachings of the Pelagians?

That the sins of our first parents were imputed to them alone; that we derive no corruption from their fall, but are born as pure and free from moral contamination as Adam was when he came out of the hand of the Creator; that mankind are capable of repentance and amendment by the use of their natural powers and facilities, without the grace of God assisting them.

585. What does the Methodist Discipline say about this doctrine of the Pelagians?

"That we are to trample under foot that enthusiastic doctrine that man, by his own will, can turn to God by repentance and faith."

586. What does the Methodist Church teach in regard to salvation?

"That we are saved by grace through faith is a most wholesome doctrine, and very full of comfort."

587. Wherein did the Nestorians differ from the other Christians?

Only in the forms of expression. The Church held "that Christ was *one divine person*, in whom *two natures* were most closely and intimately united, but without being mixed or confounded" (Moshiem), and hence called Mary "the mother of God." Nestorius objected to this, on the ground that the divine nature could neither be *born* nor *die*, and hence Mary should be called the mother of Christ.

588. What sects were the most influential during these centuries?

The Manicheans and Arians. The Euticheans still exercised a small influence, but were by no means formidable.

CHAPTER XXVII.

FROM A.D. 500 TO THE SEPARATION OF THE GREEK FROM THE ROMAN CHURCH, A.D. 1053, INCLUDING AN ACCOUNT OF THAT DIVISION.

589. WHAT organizations were still exercising an influence in the Church at the beginning of the sixth century?

The Manicheans, mainly in Russia; the Donatists, who were well-nigh exterminated during this and the preceding century; the Nestorians, Monophysites, and the Arians, who had spread their influence over Italy, Spain, Gaul, Burgundy, and Africa.

590. What was the tendency of their teachings?

To develop self-trust and undervalue the depravity of man and the necessity for the atoning grace of Christ.

591. How were they encouraged and built up?

By the support of the Vandals in Africa and the Goths in Italy.

592. What effect had the expulsion of these invaders on the growth and influence of Arianism?

As soon as they were expelled and Justinian had no other foes to look after, he succeeded in crushing the Arians and destroying their influence.

593. Were any new sects organized during the sixth century?

None to materially frustrate the Church. An unimportant sect called the Tritheists was set up, but never accomplished much.

594. How were matters in the Church at the commencement of the seventh century?

Very much as they were a hundred years before, except the introduction of a great many doctrinal errors and vain and superstitious practices. Among

other innovations was the doctrine of saying mass for the dead, and deferring baptism to occasions of festivity, worshiping images of saints and relics of the cross, and the establishment of the order called monks.

595. What principal sects still existed?

The Manicheans, Paulicians—"who had taken up and modified the doctrine of Manes" (Mosheim) —the Pelagians in two factions, the Nestorians, the Monophysites, which in the seventh century were absorbed, at least to a considerable extent, by a new sect which was called Maronites, from John Maro, who took up the doctrine of the Monophysites and the Euticheans.

596. When was the foundation laid for the schism in the Church which resulted in a separation between the Eastern and Western Churches?

Toward the close of the seventh century.

597. What gave rise to the controversy?

An overzealous desire to unite the sects of the Church.

598. What were the principal sects at the time?

The Mohammedans, which had just sprung up; the Paulicians, which had been revived by one Constantine; the Monophysites, and Nestorians.

599. What did the Emperor of Greece do?

He consulted Paul of Armenia and Athanasius, one of the bishops, in regard to the propriety of bringing all the sects into the Church.

NOTE.—The eighth century is marked by strife between the different sects, and the accumulation of vice and superstition in the Church. While Charlemagne could conquer nations, he was utterly unable to conquer religious bigotry, ignorance, and superstition.

600. Did he consult the bishop at Rome?

He did not; supposing it unnecessary to do so in matters pertaining solely to Greece.

601. What did Paul and Athanasius advise?

That a *confession of faith* be written up, so modified that the sects would all accept it.

602. Was this done?

The *confession* was drawn up, and many of the sects accepted it; but Sophronius, a monk, opposed it, and pressed his opposition so persistently that the Western Churches joined in the controversy.

603. On what pretext did the Romish (or the Western) Churches oppose the confession of Heraclius?

On the ground that they were not consulted as they ought to have been.

604. What transpired during the ninth century?

In civil matters there were "wars and rumors of wars." The Turks, the Persians, and the Saracens were at war during this period. In the Church there was rather more quiet than for many years preceding. From Leo V., A.D. 903, to Sylvester II., about A.D. 998 or 999, such was the conflict among themselves, and such the thirst of each for preferment over the other, that the schism between the Greek and Roman Churches seems to have been forgotten.

605. What became of the various sects during the tenth century?

Only a trace of the Arians remained. The Donatists and Mennonites, and many other sects, are lost sight of, while the Manicheans or Albigenses (which were the same in doctrine), the Nestorians, and Monophysites still remained.

606. What is the record of the eleventh century?

Much the same as the tenth century. From A.D. 687 to A.D. 1100 the history of the Church may be written in one line, viz.: *From bad to worse, from ignorance to ignorance, from darkness to darkness.*

607. Did the eleventh century develop any new sects?

None of any consequence. Several new names were given to the Paulicians, such as Publicans, "Good Men," "Bulgarians," etc. One new sect is mentioned in A.D. 1089 as Nominalists.

608. What was the state of the controversy between the Eastern and Western Churches during the eleventh century?

The coals of discord lay buried in the ashes of time and engagedness till Cerularius, in A.D. 1053, kindled them into a flame.

CHAPTER XXVIII.

FROM A.D. 500 TO THE SEPARATION OF THE GREEK FROM THE ROMAN CHURCH, A.D. 1053, INCLUDING AN ACCOUNT OF THAT DIVISION (CONTINUED).

609. WHO was Cerularius, the man who revived the contest between the Greek and Western Churches?

Cerularius was Patriarch of Constantinople.

610. What is a *patriach?*

In the sense in which it is used here it is a dignitary —bishop—in the Church; so called from his *fatherly* authority in the Church.

611. Were there other patriarchs in the Eastern Churches besides Cerularius?

Yes; at Ephesus, Cæsarea, Alexandria, and perhaps in other places. But the patriach at Constantinople was styled *the* patriarch.

612. Why was the bishop at Constantinople called *the* patriarch?

Because he was honored above the rest, having powers and authority which no other of the bishops or patriarchs exercised.

613. Who was bishop at Rome?

Leo IX.

614. What was the bishop at Rome called?

He was called a *pope*, because he was regarded as the common *papa*, or *father*, of all Christians.

615. What particular question did Cerularius raise which provoked the controversy?

The use of unleavened bread in the celebration of the Lord's Supper among the Western Churches.

616. Was this the only question raised by Cerularius?

No. While this was the question which provoked the most fiery discussions, other questions relating to doctrines and customs which had helped to corrupt the Church were also raised by him.

617. Who was Emperor of Greece at this time?

Constantine Monomachus.

618. Did he seek to arrest the controversy and heal the dissensions?

He did; and to that end he requested Leo IX. to send a legation, or committee of men having power to act, to Constantinople for the purpose of restoring and preserving the tranquillity of the Church.

619. Who did Leo send?

Humbert, Amalfi, and Frederic, who manifested an insolent and determined spirit to establish among the Greeks the authority of the pope.

620. How did Cerularius meet this spirit?

With a similar spirit of determined resistance.

621. What was the result of this failure to conciliate matters?

The Roman legates left Constantinople in disgust; and in A.D. 1054 declared the Patriarch of Constantinople and all his adherents *expelled from the Church.*

622. What reasons induced Constantine to curry favor with the Pope of Rome?

His provinces were being wrested from him by the Saracens and Turks, and he desired to place the Romans under obligations to himself.

623. Did Cerularius submit to the act of excommunication?

He did not; but in turn excommunicated the legates and all others who were concerned with them.

624. What was the outcome of these mutual excommunications.

Each party disregarded the authority of the other, and each claimed to be *the Church.*

625. What other facts occurred during this period which demand notice here?

The spread of the influence of the Nestorians, the Monophysites, and Paulicians.

NOTE.—As our purpose and plan forbid our going too far with details, it may be proper just here to devote a chapter to the *changes* which took place in the Church during and before the eleventh century. This is necessary for the following reasons; 1. To vindicate the conduct of some who were called *heretics.* 2. To show the necessity for a reformation. 3. That the reader may see how far the reformation has succeeded.

CHAPTER XXIX.

OF CHANGES WHICH TOOK PLACE IN THE CHURCH DURING AND BEFORE THE ELEVENTH CENTURY.

626. WILL you mention some rites, ceremonies, or doctrines which crept into the Church after the apostolic day?

Transubstantiation (sometimes called consubstantiation), purgatory, image worship, extreme unction, infallibility of councils and of the pope, the supremacy of the pope, and his authority over the other ministers of the Church, besides a great number of strange and ridiculous customs.

627. What do you mean by transubstantiation?

In the sense in which it is used by the Romish Church, it means the change of the wine and bread used in the sacrament into the *real body and blood of the Lord.*

628. Did science, as then understood and taught, have anything to do with foisting this monstrosity on the Church?

According to Edgar, some opinion of Aristotle suggested it.

629. To what opinion does Edgar allude?

To the opinion of Aristotle that "*matter* primarily existed without regard to quality, quantity, figure, or propriety of body."

630. How did the Romanists argue from this opinion?

It is not certainly known by what logical process the conclusion of transubstantiation was reached; but if the *opinion be a true one*, the real body and blood *might* be present in the cup without the possibility of detecting it.

631. When was the doctrine of transubstantiation first made a doctrine of the Church?

About A.D. 1215.

632. Who was the pope at Rome, and through whose influence was this cannibalistic idea incorporated into the doctrine of the Church?

Innocent III. was pope, and it was through his influence as *pretended* head of the Church.

633. What do Roman Catholics mean by purgatory?

Purgatory is a place—so they say—somewhere in the future, which has in it some sort of fire, into which the souls of the wicked go, and where they remain till the fire of purgatory and the prayers of the priests prepare them for heaven, after which they go directly to the bosom of God.

634. When was this doctrine invented?

During the first part of the fifth century

635. What use did the Church have for such a doctrine as this, seeing it is not in the Bible?

The priests used it as a source of revenue.

636. How was it made a source of revenue?

The ignorant people were made to believe it, and then their sympathies were worked upon till they would consent to pay large sums of money to have their dead friends prayed out of purgatory.

637 Does the Roman Church still make money in this way out of this false doctrine?

They do. In 1882 a rich sinner died, and being a member of that Church, provided in his will that a certain sum should be paid to the priest for praying his soul out of purgatory. The executor of the will refused to pay out the money, requiring proof of the performance of the work. The priest appealed to the courts, and the courts sustained the executor, and required the priest to make proof of the fact that the soul of the poor man *was actually* released from purgatory—an unknown place.*

638. Does this doctrine find any support in the Bible?

It does not; but, on the contrary, is clearly repugnant to its teachings.

*Quoted from press dispatches.

639. What does our Lord say in Matthew xxv. 46?

"These [the wicked] shall go away into *everlasting* punishment: but the righteous into life eternal."

640. What is extreme unction?

It is the pouring of oil on persons who are thought to be dangerously sick, whether saints or sinners.

641. What do Romanists call it, and what do they say are the effects of it?

They call it a sacrament, and say it is a "medicine for the healing of both soul and body."

642. When was it invented, and by whom?

It was invented about the middle of the fifth century, by Decentius, an Italian bishop.

643. When did the Church adopt it as one of the doctrines to be accepted and believed?

Sometime during the twelfth century.

644. Has it any support in the Bible?

As a means of working miracles, it was used by the apostles when one was sick, "among you"—*i. e.*, among the Christian brethren; but it was not resorted to by Paul, nor by any of the early Christians after the days of the twelve apostles.

645. When were images introduced into the Church as a means of worship?

In A.D. 726.

646. Did the Eastern or Grecian Church accept this doctrine?

No. In A.D. 754 a council composed of three hundred and thirty-eight bishops was convened for the purpose of deciding the controversy about it, and after a session of six months these three hundred and thirty-eight learned bishops rejected it as a false doctrine.

647. What do these errors in the Church show?

They show its tendency to degeneration and corruption, and the imperative necessity for a thorough reformation.

648. How was heresy punished by the authorities of the Church?

With death or banishment.

649. What was called heresy?

Opposition to any of the doctrines or customs of the Church, however absurd and out of place such doctrines or customs may have been.

650. Name some of the heretics.

Jerome, John Huss, Waldo, Athanasius, Latimer, and hundreds of others.

651. What was the character of these men?

They were men of great piety and probity of life, devoted to the cause of Christ and pure religion, and, in most instances, were men of great learning and correct understanding in things pertaining to the Church.

652. What is Athanasius sometimes called?

The father of orthodoxy, because of a creed or system of religious belief which he drew up, and which has been considered to approach more closely to the teaching of the apostles than any confession of faith previously formulated.

653. What were some of the customs which were opposed by those good men, who were called to suffer as heretics?

Such, for example, as burning the gown from the back of a woman for the spiritual edification of the spectators (Edgar's "Variations of Popery," page 42), crucifying young women in order to illustrate our Lord's suffering (see the same), the worship of the

ass (see the same, page 43); self-torture for the cure of evil passions (*ibid.*, page 40), and many others, besides those doctrines and customs already mentioned.

654. Has the Roman Catholic Church always been steadfast in faith and changeless in doctrine?

By no means. In the fourth century, during a period of less than one hundred years, the Church of Rome declared itself *against* Arianism *thirteen times*, and *fifteen times* it declared *in favor* of Arianism, while *seventeen times* it declared *in favor* of *semi*-Arianism. (See Edgar.)

CHAPTER XXX.

FROM THE DISRUPTION OF THE CHURCH, BY WHICH THE GRECIAN CHURCH WAS ESTABLISHED, TO THE REFORMATION.

655. WHAT was the state of the Church at the commencement of the twelfth century?

The Patriarch of Constantinople was virtually the head of the Grecian Church, and the Pope of Rome the head of the Romish Church.

656. What was the condition of the various sects which had sprung up from time to time?

They had in a large measure disappeared from the pages of history. The Manicheans, Euchites, and one or two other sects, still existed.

657. What new sect sprang up during the twelfth century?

The Bogomites, headed by Basilius, the Catharists, Petrobussians, Henricians, Arnoldists, the Waldenses (who were also called Albigenses), and a few others, almost all of whom were destroyed before the close of the next century.

658. Who was the leader of the sect called Waldenses?

Peter Waldo, a merchant of Lyons.

659. By what other name were the Waldenses known?

"The Poor Men of Lyons," "Lyonists," and Albigenses.

660. Did the Waldenses object to any of the doctrines of the Church, or try to infuse any new doctrine?

No. Mosheim says they "did not attempt to introduce new doctrines nor impose new articles of faith."

661. What officers did they place over the Church?

Bishops, presbyters, and deacons.

662. Did the Waldenses accept the doctrine of infant baptism?

They did, as that was an established doctrine of the Church, and they "did not attempt to introduce any *new* doctrine, nor establish any new articles of faith." (See Mosheim, edition 1856, page 291.)

663. What had become of the Donatists, whose origin we found in A.D. 311?

They had been lost and exterminated by the wars and persecutions of the few preceding centuries. Scarcely any trace of the Donatists can be found after the sixth century.

664. Are the Waldenses the same people, but known in the twelfth century by another name?

No. The Donatists originated in the fourth century, under the leadership of Donatus; and the Waldenses originated in the twelfth century, under Waldo.

665. By what names were the different sects known toward the close of the twelfth century?

All in the jurisdiction of the Church of Rome were known as Waldenses or Albigenses, while the sects under the jurisdiction of the Grecian Church were called Massalians or Euchites.

666. What great iniquity was instituted in the Church during this century—the twelfth?

The sale of indulgences.

667. What do you mean by the "sale of indulgences?"

I mean the bishops would, for money or for service, permit members of the Church to commit the greatest crimes, and *for the money or service* so rendered procure the pardon of their sins.

668. What new method for detecting and punishing those who saw fit to differ from the Church was adopted at the beginning of the thirteenth century?

The Inquisition.

669. How was the Inquisition organized?

A court composed of three persons—one priest and two laymen—was appointed in every city.

670. How did the court proceed?

At first the proceedings were somewhat regular. Information was received and conviction secured very much as was done in regular ecclesiastical proceedings, until Dominic took hold of the Inquisition; then all forms of law were laid aside, all justice buried, and fire and fagots applied to any who happened to gain the displeasure of the Inquisition.

671. How were the sects known in the thirteenth century?

All who opposed the corruption of the Church of Rome were called Albigenses; but by the more careful historians the name Albigenses is used in a more special sense. It includes Waldenses, Paulicians, and Nestorians.

672. What sects were now included in the sect of the Paulicians?

The Manicheans, Publicans, Catharists, Jacobites, and Bulgarians. All of these, together with the Pau-

licians, were originally called Manicheans, from Manes, the originator of the sect of Manicheans.

673. What new sects sprang up during the thirteenth century?

A sect calling themselves "Brethren and Sisters of the Free Spirit," who were called in France Beguins; also a sect calling themselves "Apostles."

674. What effect had the crusade of the inquisitors on these sectarians?

By the close of the thirteenth century they were all well-nigh crushed out of existence.

CHAPTER XXXI.

From the Disruption of the Church, by Which the Grecian Church Was Established, to the Reformation (Continued).

675. What was the condition of the Church at the beginning of the fourteenth century?

Its authority was extended almost over the whole civilized world.

676. What bold, good man rose up in the fourteenth century to contend for the truth?

John Wyclif, whose words still live and inspire the lovers of truth.

677. What sect sprang up in the Greek Church?

The Quietists; so called from their contemplative manner of life.

678. What was the effect of their first appearance?

They were denounced and persecuted as the other sects were.

679. Did this persecution continue?

No. In 1341 the Greek Church indorsed the Quietists, and put their persecutors to flight.

680. What ancient sects still maintained an existence during this century—the fourteenth?

Waldenses, Manicheans (or Paulicians), the Apostolists, and Beguins. A new sect sprang up in 1373 called Dancers.

681. Why was this new sect called *Dancers?*

Because of a habit they had, when in company, of suddenly catching hold of each other's hands and dancing and swinging around till they would fall from exhaustion.

682. What did they claim as the result of this sort of capering?

That it enabled them to experience the most delightful sensations.

683. Were these dances confined to persons of the same sex?

They were not; but were carried on between the sexes.

684. Is there an instance of dancing recorded in the Bible where males and females danced together?

There is not. The dancing spoken of in the Bible was with the one sex to the exclusion of the other.

685. What great event occurred during the fifteenth century which has given importance to the commerce of the world, and enlarged the sphere of civilization and Christian usefulness?

The discovery of America by Columbus.

686. What localities did Columbus first discover?

The islands of Cuba and Jamaica.

687. As soon as it was known that these islands were discovered and peopled, what did the Church of Rome do?

She sent monks and friars to plant her banners there, and claim these islands for her own.

688. When it was known in Europe that Columbus had discovered a great continent here, what did Alexander II. do?

He divided all the discoveries of Columbus between the Portuguese and Spaniards.

689. What did he expect of them in turn for the allotment of so great possessions?

That these nations would plant Romanism here, and defend it with the authority of their arms.

690. What was the fate of the sects at this time?

A few of them still existed—a few Nestorians in China, and a few Manicheans, Waldenses, and Brethren of the Free Spirit in different parts of Europe.

691. What great calamity befell the Greek Church during the fifteenth century?

The Turks having captured Constantinople, religious liberty was discontinued in a part of the Episcopal See, while in the other it was so restricted as not to amount to religious liberty.

692. What was the comparative condition of the Grecian and Romish Churches at the close of the fifteenth century?

While the Grecian Church was almost confined to the city of Constantinople, the Romish Church was established over all Europe, Asia, and Africa.

693. Mention some of the countries under the dominion of the Romish Church at the commencement of the sixteenth century.

Italy, Spain, Portugal, France, England, Scotland, Sweden and Denmark, and Poland, with other European States, and China, Asia, and Africa.

CHAPTER XXXII.

CONCERNING THE REFORMATION—A.D. 1501 TO 1600.

694. GIVE an outline of the religious condition of the Church at the commencement of the sixteenth century.

Its officers were vain, ambitious men, stained with every conceivable crime, from evil thoughts to murder and incest. Its institutions had become engines of torture, and its chief work a work of death. It had changed its charities to revenge, its salvation for superstition, and its doctrine had been displaced by the commandments of men. Its means of grace it had changed for a source of revenue. It had put its priests in the place of Jesus, and its pope in the place of God. Its pity had been turned to hate, and its sympathies to fiery revenge.

695. What had God promised concerning the Church?

That the gates of hell should not prevail against it.

696. Had he "forgotten to be gracious?"

No. Year after year and century after century he called up men to deliver his people and preserve his truth; but like as in the ancient Egyptian monarch, the hard-heartedness of men held his people and his truth in bondage.

697. Was the truth of God preserved through all the period of darkness and corruption?

Yes. In the writings of the apostles and fathers, kept before the world by the agitations of a few holy men, the truth has been well preserved, and we have it now "as it is in Jesus."

698. If you examine the Church of this period as to its ordinances, sacraments, doctrines, ministers, etc., does it bear as

close a resemblance to the apostolic Church as the "church in the wilderness" did?

By no means. The doctrines of the Church in the wilderness, its ministers and its sacraments, were in all essential particulars identical with those of the apostolic day.

699. What does D'Aubigné say concerning the condition of the Church at this period?

Volume I., page 56: "There was a stated price for murder, infanticide, perjury, adultery, burglary, etc."

700. Can it be wondered at that God should purge his Church of such corruption?

No. The most wonderful thought connected with it is that he should have borne so long with the sins and follies of his people.

701. How does St. John prophesy of this period?

Revelation xvii. 5: "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

702. What comments are made upon this passage from Revelation xvii.?

Jenks says: "The unchristian tyranny and seductions had reduced the Church into a most desolate state, and made it like a desert." Scott says that the Roman Catholic Church "is entitled to the name 'MYSTERY, BABYLON THE GREAT.' . . . She is in fact the 'MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.'" Similar testimony is borne by Clarke, Henry, McKnight, and others.

703. Did God raise up a great and powerful nation for the purifying of his Church?

No. Had he done so, the arm of man might have

been seen in the Reformation more plainly than the hand of God.

704. What method did he adopt in order to effect this wonderful work?

His own grace and power as put forth in the individual effort of his humble servants.

705. Who was his principal agent in perfecting this great work?

Martin Luther, the son of a poor miner, who worked in the Thuringian mines. He was born November 10, A.D. 1483, and was dedicated to God in baptism the next day after his birth.

706. Where was Martin Luther born, and why was he named *Martin?*

He was born at Eisleben, in Saxony, and was named *Martin* because he was born on the evening of the day called "St. Martin's Day."

707. Who were the parents of this illustrious man?

John Luther and Margarette Lindemann.

708. What is said of Martin Luther's early life?

He was studious, pious, and perfectly trustworthy. He was highly educated, and at an early age became a monk of the order of St. Augustine. In A.D. 1509 he was made a bachelor of divinity, and at once began to preach. Sometime between 1509 and 1512 he was made a doctor of divinity. During this time he was called to the university at Wittenberg.

709. What seems remarkable in connection with his call to the university?

The fact that a man so young and so pure should have been called to a school which had been chartered by Frederick as an oracle, and that too just at the time

when no other movement would so effectually have overturned the whole of Romanism.

710. What steps did Luther take to bring about the Reformation?

In his life he was pure, in his learning he was thorough, and in his preaching he resorted to the Bible for his arguments and proofs.

711. What particular acts first provoked the opposition of Luther, and set his heart on reforming the Church?

The conduct of Tetzel, the peddler in indulgences, who drove the poor young man Myconius away because he wanted the pardon of sins "without money and without price."

712. What conduct on the part of Luther first excited the opposition of the *Church people* against him?

While acting as confessor at Wittenberg a great number of people came to him to confess their sins and obtain pardon. Some confessed murder, some adultery, some usury, etc. Luther corrected, reproved, and exhorted the people who had confessed to forsake their sins. This they said they would not do. Still he urged. They appealed to their letters of indulgences, to which Luther replied: "I have nothing to do with those papers. '*Except ye repent, ye shall all likewise perish.*'"

713. What effect did Luther's conduct have on Tetzel, the indulgence peddler?

He stormed and raged and cursed Luther, and threatened to burn all who opposed the doctrine of indulgences. This called out a rejoinder from Luther in a public discourse delivered at Wittenberg, which finally set the wheels of reformation in motion.

CHAPTER XXXIII.

CONCERNING THE REFORMATION—FROM A.D. 1501 TO A.D. 1600 (CONTINUED).

714. DID Luther propose any new doctrines or organize any new sect?

He did not. His object was to work *in* the Church and purify it; not to create schisms or engender strife, but to return to the old landmarks left by the apostles.

715. At what date may we consider the Reformation as fully inaugurated?

At the time of the calling of the Diet of Worms, in A.D. 1521.

716. What was the result of the Diet there?

Luther was granted a safe return to his home; but after leaving Worms the Diet condemned him.

717. What measures did Frederick the Wise adopt to prevent the assassination of Luther?

He dispatched three tried and true men, who, overtaking Luther, conveyed him to the castle of Würtemberg, where he was kept in seclusion for ten months.*

718. For what purpose did Luther leave Würtemberg?

That he might check the excessive zeal of his young colaborer, Carlostadt, who had violently thrown down the images in the church at Wittenberg, and broken them in pieces.

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* D'Aubigné says there were *five* men, and intimates that the whole thing was without the knowledge of Frederick; while Dr. Mosheim says there were *three*, and suggests that Frederick was cognizant of the whole proceeding. The fact that Frederick, who was a warm friend to Luther, made no inquiry as to his whereabouts, and the fact that all historical accounts of the affair neglect to mention any anxiety upon the part of those princes who had espoused Luther's cause, strengthened by the further fact that Luther left the castle *at his own option*, calling it his Patmos, go to sustain the opinion set forth above.

719. What important changes were effected by Providence in 1526 to 1527 to further the cause of the Reformation?

John, the successor of Frederick the Wise, threw off the papal yoke, and established a Church in Saxony, under rules, regulations, and doctrines prepared by Melanchthon under the advice of Luther.

720. What was the general outlook for the Reformation soon after this step was taken by John?

The papal authorities began to talk of war against the reformers, and to threaten to put a stop to their success by taking their lives.

721. How was this calamity postponed?

A Diet was called at Speyer in 1526, which passed resolutions granting a sort of religious liberty until a general council could be called to decide the questions in dispute. Besides this, Charles V. besieged Rome in 1527, and so engaged the emperor and pope that they had no time to make war on the reformers.

722. What was the duration of the impetus and protection thus given to the reformers?

It was only temporary. In 1529 another Diet was called at Speyer, which repealed the resolution of three years before.

723. What course did the friends of reformation pursue after the Diet of 1529 repealed the resolutions of the Diet of 1526?

Regarding this action as unjust, and believing a General Council could be convened as well as a Diet, they issued a *protest* to the action of the Diet of 1529.

724. When was that *protest* issued, and what resulted from it?

It was issued April 19, 1520; and from the fact that they had *protested*, they were called *Protestants*.

725. What circumstances gave rise to the Augsburg Confession?

The Protestants were accused of all the strange doctrines of the various fanatical sects of that age, and the Elector of Saxony, in order to set before the world just what the Protestants did believe, requested Melanchthon to draw up a confession of faith, which he did with the advice of Luther. This confession was read to the Emperor and princes at Augsburg in 1530.

726. State when and by whom the Reformation was introduced into the different countries of Europe.

The Reformation was introduced into Germany by Luther in A.D. 1517; into Switzerland by Melanchthon in 1519, and into France by Calvin in 1529. John Knox carried the Reformation into Scotland in 1560, and George Brown carried it into Ireland and the United Provinces in 1566. In 1530 Olans Petri carried it into Sweden. Denmark received it in 1521, but by whom is not so certain.*

727. What remarkable effect did this War of the Reformation have on the superstition and ignorance of the people, particularly of the Church of Rome, and on the educational interests of the country?

Very great. Historians mention the fact that *twenty-seven universities* were established during and immediately after the Reformation. The doctors of divinity began the study of Greek anew, and obtained more correct ideas of the teachings of the apostles, and of the audacity of Rome in mutilating the apostolic writings.

* When the work was fully inaugurated four years later—viz., in 1521—Germany was the cradle of the Reformation.

728. We have spoken of the Confession of Augsburg: what did the papacy do about that confession?

The pope appointed Faber and others to reply to it.

729. What was the character of this reply, and what did the pope's legates do with it?

It was a *contradiction* of the Confession of Augsburg, to which the pope's legates demanded the assent of all the reformers; and when Melanchthon and others desired a copy of it that they might show its folly, the pope refused it.

730. In 1530, when the emperor had threatened to subdue Protestantism by secular force, what did those princes do who were the friends of the Protestant movement?

They entered into an alliance for the better protection of their states and provinces against the powerful influence of Rome.

731. By what name is this alliance known in history?

The Alliance of Smalcald.

732. Did Rome carry out her threats?

She did as far as she was able. In 1547 the Saxony princes met the emperor's forces, and after a short battle their army was routed, and the Elector of Saxony and the Landgrave of Hesse were taken prisoners. A treaty of peace was agreed to in the same year, by which the Protestants were to recognize Ferdinand as King of the Romans, and pay an indemnity to Rome to help fight the Turks.

733. What concessions were made to the reformers in this treaty?

They were to have religious liberty till such time as the long-promised General Council could be called.

734. While the above-named facts were transpiring, what important events occurred?

The appearance at Munster of a wild and blasphemous sect called Anabaptists, and the withdrawal of Henry VIII. from the jurisdiction of the Church of Rome.

735. What was the effect of the conduct of the Anabaptists?

It was exceedingly hurtful to the cause of the Reformation, as all who opposed Rome were now called Protestants, and the conduct of this sect was alike offensive to Protestants and Romans.

736. What was the effect of the course pursued by Henry VIII., King of England?

While it drew the attention of the pope from the movements of the reformers, and incidentally gave them some protection, it was of no real service, for this royal demon became as vile an enemy to the Reformation as Paul III. or Alexander.

737. What was the *status* of the Roman Catholic Church in England after Henry VIII. declared himself the head of the Church in that kingdom?

It ceased to have an official existence in England, and the Church which Henry VIII. set up is the (Episcopal) Church of England.

738. How was the struggle for religious liberty—independence of the pope and the Emperor of Rome—brought to a close?

In 1552 Maurice, whose father-in-law (Philip, the Landgrave of Hesse) was taken a prisoner in 1537, and not released as Maurice had hoped, raised a powerful army, and marching upon the emperor (Charles V.), so surprised and routed his forces as to compel him to accept terms at the hands of Maurice.

739. What had become of Luther during these struggles?

Luther died February 18, 1546.

CHAPTER XXXIV.

OF THE REFORMATION, FROM A.D. 1501 TO A.D. 1600.

740. WHAT was Luther's opinion as to defending religion with carnal weapons?

The only weapons he recognized were *faith and prayer.*

741. Did Luther live to see his colaborers driven to the use of the sword in order to avoid fagots, fire, and rack?

He did not. He was permitted to see the cloud rise and hear the first drops of the purifying rain of heaven, but never heard the thunder nor saw the storm which shook the shackles from the Church of God.

742. By what name is the treaty between Maurice and Charles V. known in history?

The Treaty of Pacification.

743. Why is it so called?

Because it settled the question as to the rights of the reformers, and pacified the hostilities of Rome.

744. What were the provisions of the first articles?

"The first three articles agreed that Maurice and his confederates should lay down their arms, and should lend their troops to Ferdinand to defend Germany against the Turks, and that Philip should be set at liberty." (Mosheim.)

745. What was stipulated in the fourth article?

"That the rule of faith called the Interim should be null and void; that the contending parties should enjoy the free and undisturbed exercise of their religion until a Diet should be assembled to determine amicably the present dispute [which Diet was to meet in the space of six months]; and that this religious

liberty should continue always if it should be found impossible to come to uniformity in doctrine and worship." (Mosheim.)

746. What further agreements were reached in this famous treaty?

"That all who had suffered banishment, or any other calamity, on account of the league of Smalcald should be reinstated to their privileges, possessions, and employments;" that a certain number of reformers were to be always attached to the Diet of Speyer, and that high court should be open to them as well as to the Catholics.

747. The fourth article of this treaty mentions the Interim. What is meant by the Interim?

It was a *formulary* drawn up by the order of the emperor in the *interval* of General Councils, and was called the Interim because it came between the councils, and was temporary.

748. In the agreements appended to the treaty the league of Smalcald is mentioned. Will you explain what that was?

It was an agreement entered into A.D. 1530 by all those princes who were friendly toward the Protestants—and already noticed in these "facts"—to combine their forces to resist the *secular power* of the Pope of Rome.

749. The fourth article agreed that a General Council should be called in six months. What was the result of that agreement?

For what seems to be good reasons, the Council was not convened till 1555, or nearly *three* years after the treaty.

750. When the Council met, what did it do?

It decided that the Protestants who followed the

Confession of Augsburg—that drawn up by Melanchthon, and mentioned before—should be exempt from the jurisdiction of the pope, and from the authority of the bishops of the Church of Rome; that they should have perfect liberty to enact laws for themselves relative to religion, and to attach themselves to that Church which they thought purest; that all those who injured any person on account of religious views, or for religious sentiments, should be punished as enemies of the empire and invaders of liberty.

751. How were matters in England at this time?

Henry VIII. was dead, and Edward VI. had succeeded to the crown. The course pursued by Edward was just the reverse of that pursued by Henry, and his reign promised to be one of great blessing to Protestantism.

752. Why were the hopes of the Protestants not fully realized?

This noble Prince (Edward VI.) lived only about six years, when he was succeeded by his sister Mary, who, with all the cruelty of her wicked father (Henry VIII.), began again to deluge her country and her people with blood.

753. How long did this wretched state of things last?

About eleven years, when this wicked creature died, and left the crown to "the Lady Elizabeth," who again inaugurated a reign of peace and love.

754. What was the effect of the reign of Queen Elizabeth?

Protestantism became an established fact in England, and Rome entirely lost its hold.

755. What was the cause of Henry VIII. withdrawing from the Church of Rome?

Having fallen in love with one of the queen's maids, he desired a divorce from his wife that he might marry the maid; but, according to the laws of the Church of Rome, sanctioned by the laws of England, a divorce was not valid unless signed by the pope. The pontiff refused to sign the divorce as head of the Church; and Henry, in order to meet the technicalities of the law, announced himself as head of the Church, so that he might sign his own divorce.

756. Was this the origin of the Church of England?

It was; and from this Church the Protestant Episcopal Church in the United States has its origin.

757. After the death of Luther, who became the leader of the Protestant cause?

Melanchthon, a man of extraordinary learning, sagacity, and logical acumen. His pen was ever ready, and the words which fell from it were pillars of strength to the Reformation.

CHAPTER XXXV.

CONCERNING SOME OF THE SECTS IN EXISTENCE DURING THE SIXTEENTH CENTURY.

758. WHAT is said of the Nestorians during this time?

On page 425 Mosheim speaks of them as having disappeared; but as they are elsewhere mentioned in connection with occurrences of this century, it is probable they had a feeble existence—partly known as Nestorians and partly as Jacobites.

759. What became of the Greek Church during the period of the Reformation?

It kept its members pretty well together, and to some extent threw off the enormities it had put on under the pupilage of the Church of Rome.

760. What had become of the Monophysites?

They had a feeble existence in Asia and Africa.

761. What new school of theologians sprang up during this century which gave shape to the theology of the present age?

The Arminians.

762. What is said of several sects scattered over Asia who claimed their origin from John the Baptist?

That they were not of such origin; but were the offspring of a Jewish faction headed by a man by the name of John.

763. What is said of the Ebionites and Manicheans?

That there were some sects in Asia who claimed to have derived their doctrines and usages from those ancient sects. There are also some traces of the Maronites in this century.

764. When did the Lutheran Church spring up?

The origin of the Lutherans may be put at the signing of the treaty between Maurice, Elector of Saxony, and Charles V., in 1552. Some historians date their origin from the reading of the "Confession" at Augsburg, in 1530.

765. What was the condition of the Mennonites (a sect which sprung up in 1436 under Menno) at the close of the work of reformation?

They had been divided and subdivided into a number of factions under the name of Anabaptists; but, encouraged by the results of the Reformation, they succeeded in drawing some of their sects into a solid communion; and about 1572 William, Prince of Orange, procured for them an act of toleration.

766. When thus recognized, did they adopt the doctrines and principles of the Anabaptists or those of Simon Menno?

They adopted the views of Menno, and in a Confession of Faith published in 1626 they denied all connection with, and sympathy for, the "*fanatical sect* of the Anabaptists."

767. How were the Mennonites divided?

Mainly into two branches. One was called Waterlandians; the other was called Flanderins.

768. What did the Mennonites teach concerning the Church?

1. That there was an *invisible Church*, composed of members from all sects and communities that bear the Christian name. 2. That the mark of a true Church is not found in the unspotted sanctity of all its members, but in subscribing to the truth as it is in Christ and an agreement to defend that truth.

769. Which of the branches of the Mennonites taught that "subscribing to the truth as it is in Christ and an agreement to defend that truth" were the marks of a true Church?

That branch known as Flanderins, so called because they lived principally in Flanders.

770. What did the Waterlandians teach concerning the nature of the Church?

That holiness of life and purity of manners were the marks of a true Church.

771. Were the Mennonites otherwise divided than as has been already stated?

Yes. There are two other sects which probably sprang from the Mennonites—one which is known by the simple title of Baptists, and another known as Antipedobaptists.

772. What forms of doctrines and usages did the Baptists adopt?

The Baptists adopted the doctrines and usages of the Presbyterian Church, except as to baptism.

773. By what other name are these Baptists known?

By the title of Particular Baptists.

774. By what name are the Antipedobaptists called in history?

They are sometimes known by the name of General Baptists.

775. State some facts concerning this Church.

They believe that from the time the body dies until the resurrection the soul is in a state of insensibility; that theirs is the only Church of Christ; they refuse to commune with other Christians; they use the Romish ceremony of extreme unction; they have in the officery of their Church bishops, elders, and deacons; and "are," says Mosheim (page 501), "persons in the most part of mean condition, and almost totally destitute of learning and knowledge."

776. What other sect sprang out of the Mennonites, or Anabaptists?

The Davidists, or David Georgians, so called from their leader, David George; and out of the Davidists grew a sect called the Family of Love. None of them ever came to much.

777. Why were the Flanderins, Waterlandians, and many other sects, called Mennonites?

Because they adopted many of the views of Simon Menno.

778. Why was Menno called an Anabaptist?

Because he adopted some of the views of those fanatics who were known by that name.

NOTE.—We have followed the outlines of the history of the most important sects which were in existence at the close of the sixteenth century;

but it must be borne in mind that there are a great number of which we have not spoken; and some of them too which have done a great work for God and the souls of men. The Reform Church, which was a part of the Lutheran Church, and sprang up in the sixteenth century, and out of which the Presbyterian Church has grown; the Quakers, who have shown a solid piety and a spirit of sincere devotion; the Socinians, which were probably the result of a reopening of the Arian controversy, besides a vast number of others—have been untouched, because the history of those sects would too much enlarge our work.

CHAPTER XXXVI.

Concerning the Church of England.

779. Will you please state again the cause which led to the organization of the Church of England?

About A.D. 1543 Henry VIII., King of England, who had been married to Catherine of Aragon, became enamored of Anne Boleyn, to whom he desired to be married. To that end he appealed to Clement VII. for a divorce; but Clement refused to grant it, fearing the displeasure of the Emperor Ferdinand. As the sanction of some one who was recognized as the head of the Church was necessary to make the divorce lawful, and as Clement VII., as head of the Church, refused, Henry VIII. declared *himself head of the Church*, thereby securing the divorce, and cutting his realm loose from Rome.

780. Having cut loose from Rome, did Henry VIII. make any effort to return to the simplicity and purity of the apostolic day?

He did not; but was as wicked in life and cruel in administration as Clement VII. or Ferdinand, and more so.

781. What was the doctrinal tendency of the Church of England during the reign of Henry VIII.?

There was a general tendency toward the doctrines of the Lutherans, and also toward the forms of worship in use in that Church.

782. What changes took place during the reign of Edward VI.?

The doctrines of Calvinism—of the Reformed Church—were adopted.

783. What circumstances gave rise to the people called Puritans?

The inhuman cruelty of Queen Mary caused many of her subjects, in 1544, to leave England and seek refuge in Germany. There many of them adhered to the forms of worship adopted under Edward VI., while others took up the customs of the Swiss or Calvinistic Churches. Those who followed the customs of Edward were called Conformists, while those who adopted the other customs were called Puritans or Nonconformists.

784. How did these distinctions get into English ecclesiasticism?

On the ascension of Elizabeth to the throne of England those refugees returned from Germany, and brought these differences with them.

785. What effort did Elizabeth put forth to heal these differences?

She sought to return to the forms of the apostolic times, ignoring in a measure both the Conformists and Puritans; and to further these designs, the Act of Uniformity was passed, and an order issued by the queen commanding her subjects to follow the requirements of the Act of Uniformity.

786. When did the Church of England change its doctrines to Arminianism?

About A.D. 1618 or 1620.

787. Why was this change effected?

Because of the doctrine of Calvinism, that by the decree of God certain persons were excluded from the possibility of salvation.

788. What was the effect of this controversy on the Reformed Church?

It divided it into several factions.

789. Mention some of the sects which were developed by this controversy.

The Universalists, the Semiuniversalists, the Supralapsarians, etc.

790. As to this point, what is the difference between Calvinism and Universalism?

Calvinism believes that God will, by his purpose and grace, save a *part* of the human race; while Universalism believes he will, by his purpose and grace, save *all* the human race.

791. Is either view according to the Bible?

Only in part. In 1 Timothy ii. 3, 4, Paul says, "God will have all men to be saved;" and in Ephesians ii. 8, he tells us *how* God will have us saved (which is *not* by his *will* power nor by his *decrees*), "For *by* grace are ye saved *through* faith." Salvation is *by the grace of God through the faith of man in Jesus Christ.*

792. Had the Calvinistic controversy ceased when on the death of James I. his son Charles succeeded to the throne of England?

It had not; and Charles went to work to crush out Calvinism and establish Arminianism.

793. Did he succeed?

No. He crushed out the liberties of the people, and forced an episcopal form of government on an unwilling nation.

794. To what did those high-handed measures lead?

They led to the loss of the king's head. By force of arms he was overpowered, accused of treason, and beheaded on a public scaffold.

795. What was the result of the reign of Oliver Cromwell on the affairs of the Church of England?

Cromwell tolerated all forms of doctrine and worship, except that peculiar idea which cost Charles his head. Bishops were deprived of all power and emoluments under Cromwell, and the Presbyterians and Independents were peculiarly favored by him.

796. What course did Charles II. pursue?

He undid all that Cromwell did—restored the bishops as well as the ceremonies of Edward VI.

797. What was the result of the succession of William III. to the throne of England?

A large number of bishops refused to recognize William, Prince of Orange, as king, believing James II. was the rightful sovereign, and would not therefore take the oath of allegiance to William III. On this account they were excluded from the Church of England.

798. What did these bishops do?

They organized another Church, which was denominated the High Church, because of the exalted opinions they entertained of the dignity and authority of the Church.

799. How do these High-church people regard those who are not of their Church?

They look upon them as schismatics, members of no Church, and particularly in rebellion against the Church.

800. What was the tendency of High-churchism?

The tendency of High-churchism was decidedly toward Romanism.

801. What was the tendency of the conduct of the Low-church party?

The tendency of the Low-churchmen was toward the apostolic forms of doctrine and worship.

802. Do these differences—High-church and Low-church—still exist in the Church of England?

They do; and while the Low-church party is gaining ground, the High-church party is constantly going over to Romanism.

803. Does the Church of England hold its place with other Churches in that kingdom?

No. The Methodists and Presbyterians are both gaining ground over it.

CHAPTER XXXVII.

OF THE WESLEYAN MOVEMENT IN THE REVIVAL OF RELIGION IN THE CHURCH OF ENGLAND.

804. WHAT was the condition of the Church of England at, and for some time after, the close of the seventeenth century?

The clergy of that Church were generally sunken into a state of lukewarmness and indifference.

805. What effect did the fallen condition of the ministry produce on the membership?

The better class was disgusted, while infidelity made rapid advances, and the giddy lovers of worldly pleasure were exultant.

806. Was this spiritual decline general?

Mosheim says "sneers at religion began to be a part of the fashionable system," from which we may infer that the Church was very far gone from that

state of purity to which Edward VI. and Elizabeth had tried to restore it. Their labors had been in vain, and instead of a reformation from vice, superstition, and high-handed ecclesiastical oppression to gospel purity and simplicity, the current had set in the opposite direction, and all were drifting back to the old state of lethargy from which Luther, Melanchthon, and others had tried to awaken the Church a hundred years before.

807. While the doctrine and polity of the Church had in some measure been reformed, was the reformation thorough, reaching into all departments of the Church?

All departments of the Church had been more or less affected by the Reformation, but it was far from being what the reformation under the apostles made it.

808. What comparison may we find between the Wesleyan and apostolic reformation?

There is a very great similarity: 1. The reliance of the reformers in each case, unlike the other reformations* in the other ages, was upon divine grace. 2. They did not establish a new Church, but purified and simplified the old—working in it, not out of it nor against it. 3. In each case—the Wesleyan and apostolic reformation—the change was in the name, and not in the purposes of the Church of God.

809. How did the other reformations differ from these in that respect?

Except in the conduct of Luther, Zwingli, Melanchthon, and one or two other prominent reformers of the sixteenth century, there were constantly recurring acts of violence and breaches of the peace.

* Calvin and others used fire and sword when arguments failed—*e. g.*, Charles II. and Dr. Servetus.

810. Were not the apostles and Wesley accused of such things also?

Yes; but in every case unjustly.

811. What have we seen as the result of Henry VIII. throwing off the papal yoke?

Though he threw the yoke from his own neck, he placed one equally galling on the necks of the people; and while he refused to recognize the pope, he forced the people to recognize him as the head of the Church.

812. How did the conduct of Calvin differ from that of the apostles and Wesley?

He obtained authority in Switzerland, and exercised that authority over the conscience of the people.

813. What other differences may we suggest as between almost all other reformers and Mr. Wesley, as he followed the apostles' example?

While Mr. Wesley was intensely radical in matters of essential importance, he was remarkably conservative in all nonessential things. His rule was: "Make all you can; save all you can; give all you can." His doctrine was: "By grace are ye saved, through faith in our Lord Jesus Christ." The Donatists left the Church because the man of their choice was not elected bishop. The Mennonites, who were composed almost entirely of the different sorts of Anabaptists, excluded from their communion all who were not baptized in it. The Waldenses, finding fault with the Church, went out and set up a ministry of laymen, transferred confession from the priest to any pious brother, and opposed the accumulation of commercial values among their people.

814. Did not the apostles set up a new ministry of laymen as well as the Waldenses?

Only such as were "called to be apostles—not of the flesh nor of the will of man," but by the grace of our Lord Jesus Christ.

815. Did not Mr. Wesley set up a ministry of laymen?

Not in the same sense that the Waldenses did. He appointed men to go out and enlighten the people on the plan of salvation; but in Europe, where he lived, he never established a Church at all, and established one in America only when the Revolution, and the changed form of government in the United States, left America without the ministry of the Church to which he belonged.

816. Of what Church did Mr. Wesley live and die a member?

Mr. Wesley lived, preached, was ordained, and died in the Church of England.

817. What incited Mr. Wesley to the course he pursued?

By reading the Bible, he found that the doctrines of the new birth and the witness of the Spirit were taught there, but were not inculcated by the ministry nor required by the Church of England. As he compared the Church to the Bible, he found that the scriptural standard of piety had been so lowered by the Church as to greatly endanger the souls of men.

CHAPTER XXXVIII.

CONCERNING THE MORAVIANS AND THEIR INFLUENCE ON THE WESLEYAN MOVEMENT.

818. WHAT gave rise to the Moravian Brethren?

In the fifteenth century—about 1402 or 1405—religious contests became exceedingly sharp, especially in Bohemia. John Huss (whom we have before

mentioned), being grieved at the corruption and arrogance of the high officials of the Church, and being professor of divinity in the university at Prague, and pastor of the church there, after trying in vain to correct those errors, in 1408 tried to withdraw the university from the authority of the pope. For these and other reasons, in 1410 he was expelled from the Church.

819. What had this to do with the origin of the Moravians?

The seed sown by Huss had taken deep root in the minds of the people, and when, on the 6th of July, 1415, John Huss was burned alive, his friends at once resolved upon revenge.

820. How did they set about it?

They "retired to a steep and high mountain," where they could worship God "according to the dictates of their own conscience; chose Nicolas and Ziska as leaders; fortified their mountain retreat, and resolved on war against the creatures of the Roman pontiff."

821. How did they succeed in this wicked enterprise?

They created great confusion, slew many an antagonist, and in 1433 were in some measure recognized by their opposers by being invited to the Council of Basel.

822. When and how did these Hussites take the name of Moravians?

Not till the eighteenth century were they known as Moravians, and then for the reason that, through all

NOTE.—We have purposely omitted an extended account of the Moravians, having only mentioned them as United Brethren, one of the names by which they are known in history. Their influence enters so largely into this part of our history that we deemed it best to reserve a place for them nearer the scene of their greatest importance.

these long years, while Rome idly supposed nothing was left of the Hussites save their memory, they suddenly sprang up in Moravia, on account of which they were called Moravians. In 1749 they were recognized in England by an act of toleration as composing an ancient Protestant Episcopal Church, and under the name of United Brethren.

823. At what date did the Moravians settle in North America?

As early as 1728 there were large numbers of them in this country, and perhaps at an earlier date their missionaries were among the colonists and savages of Georgia and the New England States.*

824. What are some of the peculiar customs of the Moravians which have been incorporated into the Methodist Church?

The observance of the love feast, which has a shadow of support from apostolic usage; the doctrine of perfect love, and a knowledge of sins forgiven as the basis of real religious enjoyment and spiritual prosperity; the love of song; zeal for mission work; and the encouragement of learning.

825. What has been the success of the Moravians in building up their organization?

Notwithstanding their establishment in this country at so early a date, they number now (1884) only about four thousand communicants—perhaps less.

826. Will you state how it came about that a sect so small has exercised an influence in the formation of another and a different sect, which has so far outstripped it in numbers and influence?

Mr. Wesley, who was born and educated in the

*Dr. Baird puts their first settlement in Pennsylvania in 1732 (page 163). The great number of Palatines coming to this country in 1710 suggests that Moravians were here at that early date. Count Zinzendorf visited America in 1741.

Church of England, had not been properly trained in the deep spiritual privileges of Christians; but, coming in contact with Mr. Böhler, a Moravian preacher, he was led to inquire into and understand the nature and sublimity of gospel faith—faith that justifies and sanctifies the soul.* Böhler went to Oxford when the Wesleys were at school (probably by invitation of John Wesley), when he delivered "daily lectures in Latin on the doctrine of grace," † greatly to the comfort and edification of the "Methodists."

CHAPTER XXXIX.

OF THE WESLEYS, AND OF JOHN IN PARTICULAR.

827. WHO was the principal mover through whom these Moravians exerted such an influence?

John Wesley, a man of rare eloquence, originality, piety, and learning.

828. How many sermons is he supposed to have preached?

About forty thousand.

829. How many volumes of books did he write, first and last?

The number is estimated by some to be forty volumes, but Dr. Abel Stevens puts it at one hundred and seventy-two. (See note at end of chapter.)

830. When and where was John Wesley born?

At Epworth, England, June 17, 1703.

831. Did he have any brothers or sisters?

There were nineteen brothers and sisters.

832. Who were his parents, and what was the profession or calling of his father?

*Stevens's "History," Vol. I., page 34. † *Ibid.*

He was the son of Samuel and Susanna Wesley. His father was rector of the church at Epworth, England.

833. What remarkable providence seems to have preserved John's life for the great work which he performed?

His father's house was burned, and just at the last moment when rescue was possible, John, at the tender age of childhood, was preserved from the flames under very remarkable circumstances.

834. Give some description of the character and work of John Wesley.

The following extracts from the *Nashville Christian Advocate*, February 9, 1884, are very appropriate just here: "He was," says the editor, "the most masterful, the severest, the most benignant figure in the ecclesiastical history of the last hundred years. . . . His work abides, and his personality abides with it. He still leads the ever-swelling ranks of the Methodist hosts. . . . He did not merely 'blaze' the path that led back to New Testament doctrine, polity, and usage, but he conducted the march across the Red Sea of early persecution and the wilderness of conflicting opinion. . . . Power and repose, velocity and steadiness of movement, intensity and equipoise, are commingled wonderfully in this man with a mission from God. . . . Illuminated, called, commissioned, anointed from on high, he speaks as the oracles of God; not as the ecclesiastical scribes of his day, but like his Master—as one having authority. A scholar with the ancient and modern learning at his command; . . . love for souls he longed to save; whose parish was the world; . . . a living embodiment of positive conviction and catholicity of spirit, contending ear-

nestly for the faith once delivered to the saints, and yet ready to clasp hands with every man who loves truth and follows Christ."

835. Give a description of the person of Mr. Wesley.

He was of compact, erect form, ruddy face, clear blue eyes, aquiline nose. His mouth and chin expressed positiveness tempered with persuasiveness and gentleness. His forehead was not high, but sloped gently up, giving it that appearance. His hair was worn long, and combed back behind his ears.

836. What was the first movement put on foot by this extraordinary man, looking to a revival of religion in his Church?

The organization of a class of young men for the purpose of studying the Scriptures, prayer, and mutual Christian edification.

837. When was it organized, and who at first composed it?

In A.D. 1729 this class was organized by John and Charles Wesley, George Whitefield, and some others.

838. What was the result of this singular system.

Those who at first entered into it were soon found persuading others to do so, and in a short while the company grew so large that it was necessary to organize other societies.

839. When were the new organizations effected?

Whenever a sufficient number could be found who were willing to enter into them.

NOTE.—The "American Cyclopedia" put down the number of volumes written by John Wesley at 48. This is one volume less than the poetical works published by him and Charles, and two volumes less than are contained in his "Christian Library." I can make no calculation by which the number can be fixed at 48. John Wesley was the personal or joint author of prose productions, 118 volumes; poetical (he and Charles Wesley), 49 volumes; musical productions, 5 volumes. Total number of volumes, 172. Besides this, in 1777 Mr. John Wesley started the *Arminian Magazine*, one of the first periodicals of the kind ever published under Protestant auspices. (Stevens, Vol. IV., p. 458; Baird, p. 488; "Library of Universal Knowledge," article "J. Wesley.")

CHAPTER XL.

CONCERNING THE RAPIDITY WITH WHICH THE WORK OF MR. WESLEY SPREAD, BOTH IN EUROPE AND AMERICA.

840. WILL you briefly rehearse the facts over which we have passed since A.D. 1543?

At that time England withdrew from the papal authority of Rome. The Lutherans and Calvinists both tried their strength for the supremacy in England. Change after change took place in the doctrines and usages of the Church there, till in 1689, under William III., Parliament passed *an act of toleration*, by which all who dissented from the Church of England were to have perfect religious liberty. Instead of trying to purify the Church, sect after sect left it, until finally, about A.D. 1729, Wesley undertook this work of reviving religious and doctrinal truth in the Church, with the results already indicated.

841. What circumstances combined with Mr. Wesley's great talent to enlarge the scope of his influence?

The application of steam for purposes of navigation, the immense emigration from England to this country, and the freedom afforded by the American colonies to religious opinions and practices.

842. How did these facts contribute to the influence of Mr. Wesley?

The work of Watts and Fulton facilitated the immigration of the devout lovers of religious purity; while the religious liberty, or rather freedom from persecution, afforded by the colonies was a standing inducement for such as would naturally throw themselves under the influence of Mr. Wesley to seek refuge on the American shores.

843. Did Mr. Wesley make any effort to establish his purpose, or preach the doctrine of salvation through faith in Europe?

He did; particularly in England, Ireland, Scotland, and Wales.

844. Why did Mr. Wesley preach in the fields, under the trees, and from his father's tombstone?

Because the pastors of the regular churches would not lend him the use of their pulpits.

845. What special results did the work of Mr. Wesley produce in Ireland?

The conversion and addition to his corps of workers of Adam Clarke, Henry Moore, Thomas Walsh, Ousley, and others, among whom was at least one (Dr. Clarke) of the most learned and pious men that generation produced.

846. Do these names comprise the whole work of Wesley in Ireland?

By no means. In a settlement of a very peculiar people called Palatines, Mr. Wesley did a work which stretched across the Atlantic, and furnished the gospel to the American colonists.

847. What is probably the origin of these Palatines?

There was in Germany an electorate known as the Palatinate, in which had flourished, till A.D. 1685, one of the most prosperous of the reformed Churches. At that time a Catholic prince was raised to the Palatinate electorate—in futherance, no doubt, of the schemes of Louis XIV., who shortly after this laid waste the entire electorate, and the poor inhabitants fled to the English general. William III. (see note at 860) sent ships for them to Rotterdam, and took them to London; thence a large number went to Ire-

land, and settled where Mr. Wesley found them in A.D. 1758.* (See note at end of this chapter.)

848. What are the names of some of these Palatines who after this came to America?

"Embury, Heck, Switzer, Guier, and others." †

849. When did these emigrants reach this country, and where did they land?

They landed at New York August 10, 1760.

850. What was Embury's profession?

He was a carpenter by trade, and became a lay preacher before leaving Ireland.

851. Where did Embury first preach in New York?

In his own house.

852. What results followed his preaching?

His congregation soon grew too large for his small house, and they rented a larger one, and in a short time began to preach in the almshouse. Afterward they removed their place of meeting to a rigging loft.

853. What important accession did these Christians make in 1767?

They were joined by Thomas Webb.

854. Who was Thomas Webb?

He was a captain in the British army, and one of Wesley's "helpers" or local preachers.

855. What was President Adams's opinion of Capt. Webb as a speaker?

He thought Capt. Webb one of the most eloquent men he ever heard.

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*Mr. Stevens speaks of these Palatines as having been "nearly a century without a preacher who could speak their own language." I think it certain that these people left their houses as early as 1690. In 1710 continued disturbances brought many of them to this country.

†Stevens's "History," Vol. I., p. 50.

856. While these things were going on here, what was being done in Europe?

Wesley, with his many colaborers, was actively at work, and many houses were being built all over England and Ireland, and some in Scotland and Wales, for the use of the Methodists.

857. Was Wesley's following in Europe a large one?

The rapidity with which he gathered followers was surprising.

858. When was the first meetinghouse built in America by these Methodists?

In 1768, and dedicated October 30 of that year.

859. Who were the chief instruments in the building of this house, and who were the principal preachers?

Philip Embury and Capt. Webb.

860. Where was this house built?

On John Street, in New York City.

NOTE.—In 1683 the Roman elector was appointed over the Protestant settlements on the Rhine, known as the Palatinate. Five years after this, in 1688, Louis XIV. of France commenced a war on Germany, which continued for nine years. His effort was to make the Palatinate the base of his operations, for which reason he crossed the Rhine; and during the first operations destroyed that beautiful country, from which the Palatines went to England. Dr. Stevens is certainly mistaken in his declaration that Queen Anne sent ships to Rotterdam for the sufferers from Palatine. Charles II. was king when the war began; but before it closed, the reign of William and Mary began. William III. died in 1702, and was succeeded by Anne, and she by George I. in 1714. The wars of Richard with Germany, beginning in 1688, closed in 1697, William III. still occupying the English throne. Hence these Palatines must have gone to England in 1686 or 1687, and it must have been William III. who sent ships to bring them to London.

We beg pardon for such a lengthy note on a subject so foreign to the narrative in hand, but offer as one excuse the fact that the statements of others unexplained contradicts the thread of our narrative, while these facts justify it.

CHAPTER XLI.

CONCERNING WESLEY'S VISIT TO THE COLONIES.

861. WHEN did Wesley make his first visit to this country?

In 1735. In company with Gen. Oglethorpe he visited Georgia.

862. Did Wesley or Whitefield, or any of the preachers laboring with them, preach any new doctrine or introduce any new rules of government into the Church of England?

They did not; but all of them gave a peculiar emphasis to the gospel truths taught by all the Anglican Churches.

863. What, then, so offended the Church as to cause its officers to refuse their pulpits to Wesley, Whitefield, Webb, Embury, Strawbridge, and others?

It was the importance they attached to "faith," "assurance," and "sanctification."

864. What was the natural effect of the exclusion of these men from the pulpits of the Church?

They were forced to preach, if they preached at all, on the commons, in the fields, and in the market places; and instead of having five hundred or one thousand hearers, they gathered around them ten thousand, and sometimes no fewer than sixty thousand souls surrounded these men while they preached.

865. When was the first meetinghouse in the world belonging to the Methodists built?

In 1739, or ten years after the first class, or "Holy Club," was organized.

866. Were these people organized into a Church or Churches?

They were not; for Wesley was still a rigid churchman, and had it not been for the wise counsels of his mother, he would have silenced Maxfield from *reading*,

because on some occasions he would "explain the sense of it."

867. Who heard Maxfield, and what came of her commendations of him?

The Countess of Huntingdon heard him, and so encouraged him that Wesley gave in; and from this circumstance began the vast army of local preachers.

868. Could Wesley get local preachers enough to supply the societies as fast as they were organized?

He could not, and this led to the plan of selecting the most active and useful preachers and sending them *around* from society to society. These preachers were called *itinerant*, because they were always on the move; and the specified churches to which a preacher ministered were called *a circuit.*

869 What gave rise to the Annual Conferences?

Having adopted the plan of having a great number of preachers traveling around, it was necessary for them to come together once a year to report progress, discuss plans, etc. The first Annual Conference was held June 25, 1744, in England.

870. Did Wesley have a doctrinal test for membership in the societies?

No. He admitted Calvinists, insisting on "only one condition."

871. What did he explain that condition to be?

"A real desire to save their souls." * Again he says: "We do not impose, in order to admission, any opinions whatever."

872. If we turn to the different countries, what will we see of these societies now?

We find the societies in great numbers in Great

* Stevens's "History," Vol. I., p, 40.

Britain, Ireland, Scotland, Nova Scotia, France, India, Africa, the West Indies, and North America.

873. We have seen that the Annual Conference in Great Britain was held in 1744. When was the first Conference held in America?

In July, 1773; and it lasted from the 14th to the 16th of the month.

874. How many preachers were present at this Conference? and who were they?

Nine—viz., Thomas Rankin, Richard Boardman, Joseph Pilmoor, Francis Asbury, Richard Wright, George Shadford, Capt. Webb, John King, and Abram Whitworth.

875. How many members of societies were reported?

One thousand one hundred and sixty.

876. What points were discussed by this Conference?

1. That the authority of Mr. Wesley and the Conference ought to extend to the preachers, and in America as well as in Great Britain and Ireland. 2. That the doctrines and discipline contained in the minutes ought to be the sole rule of conduct for those who labored with Mr. Wesley in America. 3. That if any preacher deviated from those minutes he should have no fellowship with the other preachers till he changed his conduct.

877. What *rules* were agreed upon at this Conference?

1. None of Wesley's preachers in America were to administer the Lord's Supper and baptism. 2. All the people among whom the preachers labored were to be exhorted to attend *the Church*, and receive the ordinances *there*, especially in Maryland and Virginia.*

*These two rules show clearly the disposition of the preachers to hold to the Church of England, which was established by law in the States named.

3. No person was to be admitted to the love feast or society meetings more than "twice or thrice" unless they became members. 4. Preachers in America were not to reprint any of Mr. Wesley's works without the consent of the brethren. 5. Robert Williams was to sell the books he had printed, and to print no more, except as stated in rule fourth. 6. All assistant preachers were to send an account of their work to the general assistant once in six months.

878. Robert Strawbridge was not at this Conference: give some statement of his labors.

He was a man of unbounded labor and self-sacrifice —perhaps to a fault, seeming to neglect his family; but he was excused from guilt on account of his faith in a divine Providence. He planted Methodism in Baltimore and several other parts of Maryland; and though it does not appear that he was an itinerant, yet he did an extensive itinerant work.

NOTE.—Mr. Stevens accuses Strawbridge of being intractable to authority on account of the Irish blood in him, and relates the fact that he *would* administer the sacraments contrary to Wesley's advice. By reference to the statistics (875) it will be seen that nearly half the members were reported from the fields where he had labored. The conduct of the clergy of "the Church" was repulsive to the people, who were unwilling to receive the sacraments from them.

CHAPTER XLII.

FROM THE FIRST AMERICAN CONFERENCE TO THE FLUVANNA CONFERENCE (1779), INCLUDING AN ALLUSION TO THE FIRST QUARTERLY CONFERENCE.

879. When was the first Quarterly Conference held?

In December—Christmas week—1772.*

880. Who held this quarterly meeting?

Asbury, who had been sent to this country by Mr. Wesley as a superintendent of the work here.

881. What was the principal work of this Quarterly Conference?

1. The report of the collections.† 2. The stationing of preachers (only six were stationed then). 3. An agreement to strictly exclude strangers. 4. A discussion as to whether they abandon the day appointments during the week. 5. The discussion as to the preachers administering the sacraments. 6. As to making weekly collections to pay board and traveling expenses of the preachers. The fourth and sixth propositions were not agreed to. The fifth was, but Mr. Asbury would not recognize it. Several local preachers were present at the Conference, besides laymen.

882. When was the second Annual Conference held?

In May, 1774, at Philadelphia.

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*It is certain that this was not the first Quarterly Conference held, as Asbury, in his account of it, mentions that there had been one "held here before," at which "Mr. Boardman had given way to the people," etc. As the work of this Quarterly Conference was the same as the subsequent Annual Conference, I think it likely that these Quarterlies had been regularly held before with all the jurisdiction of the Annuals, which came six months after this one. (Stevens, Vol. I., p. 133.)

†Strawbridge had received nearly $40 quarterage; King and Asbury, nearly $30 each. Here again we see Strawbridge contending for the administration of the ordinances by the preachers; and in his quarterage we see the indorsement of the people. He received twenty-five per cent. more than any one else. The people were sick of "the Church."

883. What had been the result of the year's work?

In ten months about one thousand members had been added to the societies.

884. What were the statistics of this session?

Members, 2,073. Twelve new preachers were received—five into full connection, and seven on trial. Four new circuits had been formed.

885. What new rule was adopted at this Conference?

That all the preachers should change at the end of six months.

886. What Churches were laboring here at this time, either as organized bodies or individual adherents?

The Church of England, Lutheran, German Reformed, Mennonite, Moravian, and Methodist.

887. Were the Annual Conferences held regularly during these early times?

They were sometimes held twice a year. In 1784 three sessions of the Conference were held. From 1774 to 1784 seventeen sessions were held.

888. How were these Conferences regarded prior to 1784?

They were regarded as adjourned meetings of the entire ministerial force of the societies.

889. When was the third session held?

In 1775, at Philadelphia, beginning May 17.

890. What conclusion was reached on the question of war, which had already begun to manifest unmistakable signs of bloodshed?

That the mission of the ministry was one of peace, and while they, as preachers, would take no part in the struggle, they would trust to God for the results.

891. What were the results of this year of toil among the societies?

An increase of about thirty-three and one-third per

cent. More than one thousand were added to their numbers.

892. What was the increase in ministerial force during the year?

Twenty-two—three on trial, and nineteen enrolled for appointments.

893. What did this Conference determine on in regard to the troubled condition of this country?

At this session, and also at other following sessions, they resolved to hold a general fast "in behalf of the Church and the peace of America."

894. Give a sketch of the fourth session of the Conference.

The fourth session of the Conference was held in Baltimore May 21, 1776. The increase this year was 1,773—or about forty-five per cent. of the membership—and five preachers. The societies had lost members in New York, New Jersey, and Philadelphia.

895. What of the fifth session of the Conference?

It was held in May, 1777, in Hartford County, Md. The increase in membership was even more gratifying than that of the previous year, both in the laity and in the ministry. There were now 36 preachers and 6,968 members.

896. When and where was the sixth Conference held?

At Leesburg, Va., May 19, 1778.

897. What were some of the results of the war upon the societies?

The English preachers felt that they were mere visitors here, and as a formal understanding had been reached at the preceding session to the effect that all the society members were members of the Church of England, the English preachers returned to Europe,

thereby greatly reducing the ministerial force. New York, Philadelphia, and perhaps other points were under British garrison, and Asbury was under military arrest. Only 6,095 members were reported.

898. What of the Conference of 1779?

Two Conferences were held this year: one in Kent County, Del., in April; and one at Fluvanna, Va., in May.

899. What change took place at the Kent County Conference?

The term of ministerial probation was extended from one to two years, as it still exists.

900. What conclusion was reached at this Conference in regard to separating from the Church of England?

That they would guard against such separation, whether "direct or indirect."

901. What statistics were given at the Fluvanna Conference?

The increase for this year was very fine. There were 44 preachers and 8,577 members, being an increase of 2,482 members.

CHAPTER XLIII.

FROM THE FLUVANNA CONFERENCE (1779) TO THE BALTIMORE CONFERENCE (1784).

902. THE assistant, Ruskin, having returned to England, and Mr. Asbury being a prisoner, what did this Conference decide concerning the ordinances?

That our members were almost everywhere without the ordinances; that Gatch, Foster, Cole, and Ellis be appointed or constituted "a presbytery" to administer the ordinances themselves, and "by the form

of laying on of hands" to authorize other preachers to administer the same.

903. What was the conclusion as to whom the ordinances should be administered?

"To all who are under our care and discipline."

904. What other conclusions were reached?

That none should be rebaptized; that baptism should be "either sprinkling or plunging, as the parents or adults may choose;" that the ceremony should be extempore, and according to Matthew xxviii. 19. The mode of partaking of the Lord's Supper should be according to the conscience of the communicant —"kneeling or standing." The ceremony to be used by the preacher was to be singing, prayer, and exhortation, and the bread and wine were to be handed to the communicant with the words now used ("after the Church order").

905. Which of these Conferences was the regular session?

All agree that the Fluvanna Conference was the "regular Conference, held according to appointment." The Kent Conference was held for the convenience of Asbury and a few Northern preachers.*

906. What was the result of the action of the Fluvanna Conference?

The result was a division between the Northern and Southern preachers.

907. Where and when did the Fluvanna Conference next meet?

At Manikintown, Va., May 8, 1780.

*The Kent Conference met at a private house where Asbury was confined, and some of the preachers farther South were not notified that a Conference would be held there. Besides, Fluvanna was, it seems, the place agreed upon at the next preceding session, and no formal change of place was agreed upon.

908. What became of the Kent Conference?

It reassembled in Baltimore April 24, 1780.

909. What did the Baltimore Conference do?

Sent delegates to the Manikintown Conference to request it to return for one year to the former usages of the societies, and meanwhile consult Mr. Wesley, and in May, 1781, meet in a union Conference in Baltimore, and abide by the decision of Mr. Wesley.

910. Did the Manikintown Conference agree to this proposition?

They did, unanimously; and thus quieted what might otherwise have been a source of discord, if not ruin, to the societies.

911. What were some of the actions and conclusions of the Baltimore Conference?

Preachers were required to change circuits twice a year; to rise at four or five o'clock in the morning; and to have written license, signed by Asbury, certifying their connection with the Conference. The Conference also determined to continue its connection with "the Church."

912. What rule was adopted concerning the manufacture of liquor?

The practice of distilling grain into liquor was to be disapproved, and those who would not renounce it were to be "disowned."

913. What doctrine was there pronounced on the subject of slavery?

Preachers owning slaves were required to give promise of liberating them. Slavery was denounced as contrary to the "laws of God, man, and nature."

914. What of the Manikintown Conference?

Asbury, Watters, and Garrettson attended the session, and found everything in a state of confusion.

The people were without the ordinances; and Asbury, led by his devotion to the Church of England, declined to provide a method for the people to receive them or even supply the circuits in that part of the connection.

915. What for a time seemed inevitable?

A division in the societies. How it was averted and an agreement reached the historians tell us. It was by another surrender of opinion by the majority of the preachers representing the Southern societies. This is stated, in substance, by Mr. Asbury.*

916. When was the Conference of 1781 held? and what was the outlook?

At Baltimore, April 24. The breach was fairly healed, and thirty-nine of the preachers reaffirmed their allegiance to "the Church."

917. What were the statistics reported at this session?

Members, 10,539, being an increase of 2,035; preachers, 55, being a gain of 12.

918. What did thirty-nine preachers at that Conference recognize as standards of doctrine and discipline?

"The notes, sermons, and minutes published by Mr. Wesley."

919. Tell something about the Conference of 1782.

This was the tenth regular session of the Conference. It met first in Sussex County, Va., April 17, and adjourned to Baltimore, Md., May 21.†

920. What did these sessions accomplish?

Nothing out of the usual routine business, except perhaps the suspension of the publishing business, which the want of funds demanded.

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*Stevens's "History," Vol. II., p. 90.

†Dr. Stevens (Vol. II., p. 102) speaks of these sessions as two Conferences, but the very facts he details prove them one.

921. What were the statistics published for 1782?

There was a gain of 1,246 members and 5 preachers. Total membership, 11,785; total preachers, 60. This Conference instituted the system of Church letters now in use when a member moves from one charge to another.

922. Tell us about the eleventh regular Conference, held in 1783.

It was held at the same places as in the preceding year: in Virginia, at Ellis's Chapel, May 7; and at Baltimore, May 27.

923. What were the statistics reported?

Increase of members, 1,955; increase in preachers, 22. Members, 13,740; preachers, 82.

924. What was the sense of the Virginia session on the liquor question?

It declared against the manufacture of liquor, as it had done in 1780, and added its decided opposition to the sale or the use of it "as drams," and required the preachers to warn the people to leave the evil alone.

925. How many Conferences were held in 1784?

Three: one in Virginia, April 30; one at Baltimore, May 25; and another at Baltimore, December 24.

926. What were the statistics reported at the spring sessions?

There was an increase of 1,248 members; total, 14,988. Although a large number of preachers had been taken on trial a year before, there was an increase of only 2; total, 84.

927. What new regulations did the Baltimore Conference adopt?

It fixed the salary of the general assistant, Mr. Asbury, at $60 and traveling expenses. It introduced into the minutes the question: "Who have died this

year?" It also ordered that "the first Friday after every quarterly meeting be observed as a day of fasting and prayer."

928. What was the difference between the Christmas Conference and those held in the spring?

It was composed of the same men, but had for its object a different thing.

929. What was the object of this Conference?

To fully organize the Methodist societies into an independent ecclesiastical body.

930. What preparations had Wesley made for this organization?

According to the customs of the Church of England, he had ordained Richard Whatcoat and Thomas Vasey elders, and Dr. Coke, a presbyter of the Church of England, bishop (or "general superintendent") of the Methodist Church in America.

931. When did this Conference meet? who presided? and how many preachers were present?

Conference met on Friday, December 24, 1784, and was presided over by Dr. Coke. Sixty preachers were present.*

932. What were among the first and most important acts of the Conference?

To elect Francis Asbury to deacon's and elder's orders, and have Coke and his elders, Whatcoat and Vasey, ordain deacon, elder, and bishop. On Sunday of the Conference, January 3, 1785, twelve elders and one deacon were ordained.

* Stevens, Vol. II., p. 181.

CHAPTER XLIV.

THE ORGANIZATION OF THE "METHODIST EPISCOPAL CHURCH."

933. WHAT preachers were present at this Conference—December 24, 1784?

The names of many of them have been lost; but Dr. Stevens says it is certain that the following were present, viz.: Thomas Coke, LL.D., Asbury, Whatcoat, Vasey, Garrettson, Gill, Ellis, Cole, Ivey, O'Kelley, Haggerty, Reed, Cromwell, Lambert, Dickins, Glendenering, Poythress, Everett, Black, Phœbus, and Ware. It is probable that Dromgoole, Pedicord, Chew, Joseph Cromwell, Major, Cox, Rowe, Partridge, Foster, Mair, Dudley, Cloud, Mitchell Ellis, White, Forrest, Wyatt, Bruce, Magary, Thomas, Baldwin, Hickson, Haskins, Ira Ellis, Easter, Mariarty, Matson, Green, Curtis, Jessup, Lee, Jackson, Riggin, Ringgold, Smith, Greentree, Lynch, Bowen, Park, Cannon, and Swift were also present. (Stevens's "History," Vol. II., pp. 186, 187.) The names of about twenty members of that Conference must have been lost, as there were about sixty present.

934. What form of government did the societies give the Church at its organization?

Believing the episcopal form the more scriptural, they adopted that form of government.

935. Who were the first bishops?

Thomas Coke, LL.D., who was consecrated in England according to the forms of the Church of England, and Rev. Francis Asbury, who was consecrated in Baltimore on Monday, December 27, 1784, according to the same forms and ceremonies.

936. What had been the human guide, as to the divine requirements in doctrine and piety, among the societies previous to this Conference?

The minutes of the Conferences, Wesley's "Notes on the New Testament," and his sermons.

937. What was henceforth to be the guide?

The rules and regulations contained in the minutes were so far changed as to conform to the Constitution and laws of the United States and the wants of the Church in this country, and adopted by this Conference as a book of Discipline.

938. What did the Discipline contain?

It contained the General Rules (just as we have them to-day) and the Twenty-five Articles of Faith (just as they appear in the Discipline now).* It contained also forms of worship, of prayer, for the ordination of bishops, elders, and deacons; also a collection of Psalms and hymns.

939. Did any of these Articles contain any new doctrines?

No. They were drawn from the doctrines, or Articles of Faith, of the Church of England, and their existence can be traced, in substance, to the times of Abel and Enoch.

940. Why did the Conference or Mr. Wesley, who proposed the Articles of Faith, not include the Thirty-nine Articles of the Church of England?

For the reason that some of them related to civil rulers, and were not adapted to our civil institutions; while others of them were more directly from Mr. John Calvin than from God. These were all dropped from the number.

*There may have been an omission of some word or words by which its doctrine of the *eternal sonship of Christ* was left out of Article II. about 1786.

941. What pledge did this Conference make to Mr. Wesley?

That *during the life of Mr. Wesley** they would acknowledge themselves as his sons in the gospel, and would be ready in matters *of Church government* * to obey his commands; that after Mr. Wesley's death they would do everything *they judged* consistent with the cause of religion and the welfare of the government of the United States, and would try to promote and preserve union with the Methodists of Europe.

942. What legislation did this Conference adopt touching the salaries of preachers?

The allowance of a preacher was fixed at one hundred and twenty-eight dollars per annum for a man and wife, and for children under six years, sixteen dollars each; to children from six to eleven, twenty-two dollars.

943. To how much did the allowance of a single man amount for himself and the service of his horse?

His pay for himself and horse was a little less than eighteen cents per day.

944. What did this Conference do for the protection of the worn-out preachers and the widows and orphans of deceased preachers?

It provided for a preachers' fund, which corresponds to our present Conference collection; but the funds were raised in a different way.

945. To what source may we trace the doctrines of the Methodist Church as recognized by this Christmas Conference?

Through the Roman and Anglican Churches to the apostles and prophets.

946. Why were these doctrines not all drawn up from the same Church creed?

Because both the Eastern and Western Churches

* Italics are our own.

had lost much of the truth, while each had in part retained the true doctrine. The object was to get God's word without regard to who kept it.

947. What were the great central doctrines adopted by this Conference?

Universal redemption, assurance, and Christian perfection.

948. What is the difference between the General Rules and the Articles of Religion?

The General Rules tell, in general terms, what to *do* and what to *leave undone;* while the Articles of Faith tell us what to *believe* and what *not to believe.*

949. Where are the conditions of membership expressed, and what are they?

The terms of membership are expressed in the General Rules, in these words: "A desire to flee from the wrath to come, and to be saved from their sins."

950. Did this Christmas Conference take from the Annual Conferences their legislative power?

It did not. For a long time new measures were submitted to the Yearly Conferences by the bishops, and a majority of all of the Conferences was necessary to decide the measure.

951. When the organization of the Church was completed by this Conference, what did it do?

They adjourned to their various fields of toil to continue their work for the Master, while Dr. Coke—or Bishop Coke, for such he was, though he preferred that the people in speaking of him would leave out that title—returned to England to report to Mr. Wesley.

952. Repeat the process by which the Methodist Church was organized?

John Wesley, A.M., Thomas Coke, LL.D., and Rev. James Creighton—each of whom was a presbyter, or an elder, in the Church of England—ordained Richard Whatcoat and Thomas Vasey presbyters; after which these presbyters ordained Dr. Coke bishop. Dr. Coke, Mr. Whatcoat, and Mr. Vasey came to America; called the preachers together; ordained as many elders and deacons as the necessities of the case required; adopted doctrines, rules, and regulations; elected such officers as were necessary; and adopted the name "Methodist Episcopal Church in America."

NOTE.—The reader must not suppose that the few facts above recited comprise any considerable proportion of the work of this Christmas Conference. On the contrary, it is the briefest outline we can give to convey any idea of what was done. For full information of *all* the work of this Conference, we refer you to "History of the Methodist Episcopal Church," by Dr. Stevens, to Bangs's "History of the Methodist Episcopal Church," and other sources.

CHAPTER XLV.

FROM 1784 TO 1844—OF THE SUCCESS OF THE CHURCH AND THE CAUSES OF DISRUPTION.

953. WHEN was the next Conference held which was of the nature of a General Conference?

In 1792, eight years after the organization of the Church, of the proceedings of which no records were left.

954. How have these sessions been held since 1792?

They have met as a "General Conference" regularly every four years.

955. When were these General Conferences constituted delegated bodies?

At the session of 1808 a motion was adopted for the better organization of the General Conference.

956. When and where did the first *delegated* General Conference meet?

In the city of New York, in the first church built there by the Methodists, May 1, 1812.

957. What Conferences were represented in that body?

The New York, the New England, the Genesee, the West,* the South Carolina, the Virginia, the Baltimore, and the Philadelphia Conferences were represented by ninety delegates.

958. What schism sprang up in that Conference (and indeed in all the General Conferences since 1792) which resulted in a large secession from the Methodist Episcopal Church?

The O'Kelley schism (1792), about the power of bishops; and the schism of Shinn, Snethen, and others, in regard to the election of presiding elders.

959. Counting the Christmas Conference as the first General Conference, when was the third General Conference held?

At Baltimore, May 6, 1800.

960. Who was elected bishop to supply the shortage in episcopal work?

Richard Whatcoat, who was the third bishop of the Church—Coke being first, and Asbury second.

961. For what was this third General Conference most remarkable?

For the great revival during its sitting.

962. When and where was the fourth General Conference held?

At Baltimore, May 7, 1804.

963. What new rules were adopted by this Conference?

That the bishop should allow each Annual Conference to sit a week at least, if necessary; that no

* By "West" is meant Ohio, Tennessee, and Kentucky.

preacher should be appointed to the same work more than two consecutive years; that the preachers before publishing articles written for the press should submit them to their Conference, or to the Book Committee at New York, for approval.

964. What was the numerical strength of the Methodist Episcopal Church at this date (1804)?

Members, 115,411; preachers, 400.*

965. When and where was the fifth General Conference held?

At Baltimore, May 6, 1808.

966. What were some of the acts passed by this Conference?

It fixed the basis of representation at *one* delegate to every *five* members of the Annual Conferences, established what are known as the *Restrictive Rules* (at least in the main), and provided for the General Conference to assume the legislation for the entire Church.

967. Was the General Conference of 1808 a delegated Conference?

It was not; but seeing the necessity for a more just and judicious organization than the former system promised, they provided that the next session should be composed of representatives—as *one* to *five*—from each Annual Conference.

968. How many General Conferences had been held before the *first delegated* General Conference?

Six—viz., 1784, 1792, 1796, 1800, 1804, and 1808. The first delegated General Conference was the *seventh* General Conference held. All the other Gener-

*When it is remembered that the years of this success were years of war and pestilence, the hand of God will be more clearly seen in it. The Revolutionary War, and yellow fever at Portsmouth, New York, and Philadelphia in 1793 and 1798, were very hurtful to Methodism.

al Conferences had been held in Baltimore, but this one was held in New York, May 1, 1812.

969. When was William McKendree elected to the episcopacy?

May 12, 1808; consecrated May 17 of the same year.

970. When and where was the eighth General Conference held, and what were some of the doings of this Conference?

It was held at Baltimore, Md., May 1, 1816. Enoch George and Robert R. Roberts were elected bishops, a book depository was authorized at Pittsburg, and the Missouri and Mississippi Conferences were set off.

971. We have now passed over eighty-nine years of the embryonic and organic life of Methodism. What secession from this Church took place during this period?

The first was under the leadership of William Hammett, in Charleston, S. C., in 1785. These called themselves Primitive Methodists. The other, under the leadership of O'Kelley, of Virginia, we have already mentioned. Both of these factions soon disappeared. The O'Kelley party called themselves Republican Methodists. This secession took place in 1792. About this time a sentiment sprang up, mainly in Philadelphia, which resulted, in 1816, in the secession of about one thousand colored members, under the leadership of Richard Allen, and the organization of the "African Methodist Episcopal Zion Church," which still exists. Near this time another difference occurred, which resulted in the organization of the "African Methodist Episcopal Church" in 1819.

972. How many General Conferences were held prior to 1844?

There were fourteen General Conferences held, including the Conference of 1844.

973. When was the slavery question first agitated in the General Conference?

At the first session in 1784, and in almost every succeeding session up to and at the session of 1844.

974. What rule was adopted at the third session (1800)?

"That if any of our traveling preachers marry persons holding slaves, and thereby become slaveholders, they shall be excluded our societies, unless they execute a legal emancipation of their slaves agreeably to the laws of the State wherein they live." (Stevens's "History," Vol. IV., p. 175.)

975. What rule was passed in 1804?

That any preacher who, by any means, became the owner of slaves should be expelled from the Conference unless he would execute their emancipation according to the laws of the State wherein he lived.*

976. What action was taken on the subject of slavery at the Conference of 1808?

A resolution was passed authorizing the Annual Conferences to form their own regulations relative to buying and selling slaves.

977. What action was taken at the session of 1816 on this question?

It was resolved that no slaveholder "shall be eligible to any official station in our Church hereafter where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom." †

978. Was there no resistance to those extreme measures on this subject?

*Stevens's "History," Vol. IV., p. 183. †*Ibid.*, p. 444.

Yes; as early as 1808 McClosky, a leading man from Philadelphia, was beaten in an effort to "strike out the whole sentence relating to slavery."

979. What was the line of policy pursued by the General Conferences in all their sessions prior to 1844?

It was radically aggressive toward the slaveholding States.

980. Could they not see that the institution of slavery was of a civil nature, and in many of the States slaves could not be emancipated?

They could see it, and did so see it. At the session of 1816 the subject was referred to a committee, who reported that they were "constrained to admit that to bring about such a change in the civil code as would favor the cause of liberty is not in the power of the General Conference." (Stevens's "History," Vol. IV., p. 454.)

981. Why, then, should they persist in Conference legislation on the subject?

The only answer we can give is that there was a degree of enthusiasm—if not fanaticism—on that subject far greater than any other which came before the Conference. At the session of 1812 James Axley undertook to commit the General Conference against the use of liquor; and when his motion was ordered "tabled," he renewed it to the third time, when he was defeated. Again in 1816 he renewed the fight for temperance. Dr. Stevens (Vol. IV., p. 370) says: "Many in the Conference opposed him, making merry of his quaint speeches. 'He turned his face to the wall and wept,' says Laban Clark, who joined him in the measure."

982. Did this Conference of 1816 pass any resolution on the subject of slavery?

It did, as already quoted (977); the resolution under which the General Conference of 1844 proposed to depose Bishop Andrew.

983. Notwithstanding the agitations of the times—seven years of war, two of pestilence, and sixty years of agitations on this subject—what were the statistics reported in 1843?

Annual Conferences, 32; bishops, 6; members: traveling preachers, 2,988; local preachers, 7,730; communicants, 1,068,525; total members, 1,079,243. (See "Religion in America," Baird, p. 496.)

CHAPTER XLVI.

OF THE SCHISMS FROM 1819 TO 1843.

984. WHAT secession took place in 1820?

That which resulted in the formation of the "Protestant Methodist Church."

985. What led to the separation of these people from the mother Church?

There were a diversity of causes, but chiefly the fact that the General Conference would not abridge the authority of the bishops nor admit lay representatives in the Conferences.

986. Did they change their doctrine?

No. It was the same as of the Methodist Episcopal Church, from which they sprang, but they have abolished the bishop, as well as that of presiding elder, thereby completely abandoning the episcopal form of government.

987. What has been the measure of their success?

They lived but a little while before they were all absorbed by the mother Church—*i. e.*, returned to the Methodist Episcopal Church.

988. What separation took place in 1819?

A large number of colored members withdrew, and organized the "African Methodist Episcopal Church."

989. What separation took place in 1816?

A similar withdrawal of colored members, and their organization into the "African Methodist Episcopal Zion Church."

990. When did the Canadian brethren draw off and establish a separate Church?

In 1828.

991. Was this a mutual separation, or, as in the other instances, a secession?

It was a mutual separation, which both sides recognized as a sort of necessity.

992. When was the "Methodist Protestant Church" organized?

In 1828, and more fully in 1830.

993. Is this Church to be identified with the one of the same name which was organized in 1820?

By no means. The Methodist Protestant Church, or, as it is generally called, the Protestant Methodist Church, was organized for the same reasons as the former, but on a more solid basis.

994. What was the strength of this Church in the outset?

It had about 80 preachers and 5,000 members.

995. What has been the success of this people?

They divided in 1858, and at the time of their division they numbered 2,000 preachers and 90,000 members.

996. Mention the other members of the great Methodist family which have been born in Europe and America since 1843.

In Europe there are the "Methodist New Connec-

tion," the "Primitive Methodists," the "Independent Methodists," the "Bible Christians," the "United Free Church Methodists," and the "Calvinistic Methodists." In America the "Methodist Free Church" was organized at Pekin, N. Y., in 1860, and the "Colored Methodist Episcopal Church in America" in 1866.

CHAPTER XLVII.

OF THE ORGANIZATION OF THE "METHODIST EPISCOPAL CHURCH, SOUTH."

997. WHAT important period in the history of the Church do we now approach?

The organization of the "Methodist Episcopal Church, South."

998. Where and when was this Church organized?

May 15, 1845, in the city of Louisville, Ky.

999. What circumstance led to the necessity for such action?

The development of the enthusiasm which we have seen all along on the subject of slavery.

1000. How did the question get before the General Conference in such shape as to necessitate this action?

On a motion to depose Bishop James O. Andrew from the episcopacy.

1001. Upon what ground did the mover desire the deposition of Bishop Andrew?

On the ground that Bishop Andrew had, by marriage, become connected with slavery.

1002. What did the law of 1816 recite?

That any preacher who should by any means become the owner of slaves should be expelled from the Conference, unless he would emancipate those slaves *according to the laws of the State in which he lived.*

1003. In what State did Bishop Andrew live?

In the State of Georgia.

1004. Was emancipation practicable "according to the laws of the State" of Georgia?

It was not.

1005. What were the only alternatives left Bishop Andrew?

Either to violate the laws of his State or to disregard the fanatical sentiments of some of his brethren.

1006. Was the motion expressive of the "sense of the Conference, that he desist from the exercise of this office so long as this impediment remains," advisory merely, or was it mandatory in its purpose?

It was mandatory, as shown by the fact that a resolution explaining it as merely advisory was laid on the table by a vote of 75 to 68.

1007. At what General Conference did these things take place?

At the session held in New York City in May, 1844.

1008. Did the law of the Church prohibit the owning of slaves in States where emancipation was impracticable?

No. The owner was required to "execute, *if practicable*, a legal emancipation of such slaves conformably to the laws of the State in which he lives."

1009. Was there, then, any just ground for this opposition to Bishop Andrew?

None whatever. The arguments in the General Conference were much more on the inexpediency than the illegality of the ownership of the slaves. It was thought that this ownership of slaves would impair his usefulness in nonslaveholding States.

1010. After several weeks of discussion, and after numerous efforts at pacification had failed, what conclusions were reached?

That the difficulties were irreconcilable, and that a committee should be appointed to devise a plan for the "mutual and friendly division of the Church."

1011. What was the result of this reference to a committee?

In a few days the committee reported back in favor of a division of the Church into two separate ecclesiastical organizations.

1012. What is the report of that committee called?

It is called the "Plan of Separation."

1013. What were its provisions?

The first resolution sets forth the fact that "societies, stations, and Conferences in the South might go with the South by a majority vote," and should "remain under the unmolested care of the Southern Church; and the ministers of the Methodist Episcopal Church shall in nowise attempt to organize churches or societies within the limits of the Church, South, nor shall they attempt to exercise any pastoral oversight therein."

1014. Have the ministers of the "Methodist Episcopal Church" kept this rule in good faith?

They have not; but in many places, especially during the late war (1861–1865) took charge of Southern churches, the property of the "Methodist Episcopal Church, South;" and at this time they have Conferences in nearly all the Southern States.

The second resolution gave the privilege to every preacher of the Methodist Episcopal Church, of every grade and office, to go if he should so desire—without blame—with the Church, South. The third to the twelfth resolutions provide for a change of the restrictive rule (Rule 6) and the equitable division of the Methodist Episcopal Church in churches, funds,

and property of all kinds, on the basis of the proportion of ministers who might adhere to the Southern Church.

1015. What did the General Conference do with this "Plan of Separation?"

They adopted it June 8, 1844: yeas, 153; nays, 13.

1016. When did that General Conference adjourn?

On the 10th of June, two days after the "Plan of Separation" was adopted.

1017. How many Southern preachers were in that General Conference, and how many Conferences did they represent?

There were fifty-one delegates, representing thirteen Conferences.

1018. After adjournment of the General Conference, what did these fifty-one delegates do?

They held a meeting, and after consultation decided to call a convention to meet at Louisville, Ky., in May, 1845, and also to issue an address to the "ministers and members of the Methodist Episcopal Church in the slaveholding States."

CHAPTER XLVIII.

OF THE ORGANIZATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH (CONTINUED).

1019. How was the Louisville convention organized?

Bishops Soule and Andrew were the Chairmen, and T. O. Summers, of Alabama, and T. N. Ralston, of Kentucky, were the Secretaries.

1020. On what basis did the convention organize the Methodist Episcopal Church, South?

On the basis of the "Plan of Separation" agreed upon at the New York Conference.

1021. Did Bishops Soule and Andrew at once unite with the Southern Methodist Church, as bishops of the Methodist Episcopal Church, South?

Bishop Andrew did, as no work had been allotted him in the Conferences of the Methodist Episcopal Church; but Bishop Soule, having been assigned to episcopal duties in the Conferences of that Church, preferred to discharge those duties, and deferred the matter till the meeting of the General Conference of the Methodist Episcopal Church, South, in May, 1846.

1022. What was done with reference to the provisions of the "Plan of Separation" in regard to the division of funds alluded to in it?

Suitable agents and committees were appointed to act for the "Methodist Episcopal Church, South."

1023. What number of preachers and members went with the Methodist Episcopal Church, South?

Traveling preachers, 1,350; local preachers, 3,160; members, 495,000; bishop, 1. Total, 499,511.

1024. What amount of funds was paid to the Methodist Episcopal Church, South, by the Methodist Episcopal Church, as per agreement in the "Plan of Separation?"

$414,141.62.

1025. Was this amount promptly paid by the Methodist Episcopal Church, as agreed?

It was not. The General Conference of the Methodist Episcopal Church in 1848 annulled the action of the General Conference of 1844, and forced the Methodist Episcopal Church, South, to resort to the civil courts for her equitable rights, to which the General Conference of 1844 had agreed.

1026. When was Joshua Soule ordained to the office of bishop?

While stationed in Baltimore, in 1824.

1027. When was James O. Andrew ordained?

While stationed in Augusta, Ga., in 1832.

1028. When were William Capers and Robert Paine ordained to the office of bishop?

In 1846, at the first General Conference of the Methodist Episcopal Church, South, while the former was stationed at Columbia, S. C., and the latter was President of Wesleyan University, Alabama.

1029. What were the number of schools and colleges which fell under the jurisdiction of the Methodist Episcopal Church, South, after its establishment?

Nine—viz., Centenary, Jackson, La., 1825;* Randolph-Macon College, established in 1830, Ashland, Va.; Wesleyan University, Florence, Ala.; Emory College, 1837, Oxford, Ga.; St. Charles College, 1837, St. Charles, Mo.; Emory and Henry, 1838, Virginia; Wesleyan Female College, 1839, Macon, Ga.; Greensboro Female College, 1839, Greensboro, S. C.; Athens Female College, 1842, Athens, Ala. Of these, one (St. Charles) was for both sexes, four (Wesleyan, Greensboro, Wesleyan University, and Athens) were for females, and three (Emory, Emory and Henry, and Randolph-Macon) were for males.†

1030. What number of institutions of learning are now (1894) under the control of the Methodist Episcopal Church, South?

Ninety-nine.

1031. When was the first General Conference of the Methodist Episcopal Church, South, held?

In 1846, at Petersburg, Va.

1032. What were some of the doings of this Conference?

* Really became the property of the Church in 1845.

† Dr. Peterson ("Handbook," p. 96) counts thirteen institutions of learning under our control in 1845, but I cannot verify his calculations. I give the number and dates as I have been able to find them.

The election of Capers and Paine to the episcopacy; preparation to send Dr. Charles Taylor as a missionary to China; the appointment of fraternal delegates to the General Conference of the Methodist Episcopal Church; and the establishment of a book agency.

1033. What was the ratio of representation in this first General Conference?

One to every fourteen members of an Annual Conference.

1034. Where and when were the successive General Conferences held?

St. Louis, Mo., May, 1850, was the second; Columbus, Ga., May, 1854, third; Nashville, Tenn., May, 1858, fourth; New Orleans, La., 1862, did not meet, as the city was, at the time appointed, within the Federal lines, and out of reach of our people. New Orleans was, however, the place of the meeting of the fifth session of the General Conference in April and May, 1866; Memphis, Tenn., May, 1870, sixth session; Louisville, Ky., May, 1874, seventh session; Atlanta, Ga., May, 1878, eighth session; Nashville, Tenn., May, 1882, ninth session; Richmond, Va., 1886, tenth session; St. Louis, Mo., 1890, eleventh session; Memphis, Tenn., 1894, twelfth session.

1035. Who have been elected bishops at these several sessions?

Besides those already mentioned, H. B. Bascom, 1850, at St. Louis; G. F. Pierce, John Early, and H. H. Kavanaugh, 1854, at Columbus, Ga.; W. M. Wightman, E. M. Marvin, D. S. Doggett, and H. N. McTyeire, at New Orleans, 1866; J. C. Keener, at Memphis, Tenn., 1870; A. W. Wilson, A. G. Haygood,*

* Dr. Haygood declined ordination, chosing rather to take care of Emory College. He was reëlected and ordained at St. Louis in May, 1890.

Linus Parker, J. C. Granbery, and R. K. Hargrove, Nashville, 1882; W. W. Duncan, C. B. Galloway, E. R. Hendrix, and J. S. Key, at Richmond, 1886; O. P. Fitzgerald, and A. G. Haygood, at St. Louis, 1890.

1036. Which of these heroes have gone to their reward?

Joshua Soule, James O. Andrew, William Capers, Robert Paine, Henry B. Bascom, John Early, William M. Wightman, Enoch M. Marvin, David S. Doggett, George F. Pierce, Hubbard H. Kavanaugh, Linus Parker, and H. N. McTyeire.

1037. What number of missionaries are now employed in foreign fields?

Males, 46; females, 43. Total, 89.

1038. How much money was paid for Missions in 1893?

By Parent Board, $244,735.54; by Woman's Board, $71,199.12; for Home and Indian work, $134,955.28. Total, $450,889.94.

1039. What is the missionary force in the Home and Indian Mission work?

Home Mission force, 246; Indian Mission force, 80. Total missionary force, 326.

1040. Was this large sum of $457,799.46 spent on these 326 missionaries?

No. By far the largest part of it was expended in buildings and grounds for school and Church purposes, for hospitals, medical appliances, office expenses, Bible women, colporters, etc.

(*a*) Give a comparative statement of our present condition as a Church, which will indicate our growth since 1845.

In 1845 we had 2 bishops, now we have 10; then we had 38 Conferences, now we have 47; then we had 1,350 traveling preachers, now 5,487; then we had 3,160 local preachers, now we have 6,513; then we had 495,000 members, now we have 1,345,210.

(*b*) How is our Sunday school work represented?

We have 13,363 schools and 765,286 scholars. Total Sunday school force, 778,649.

(*c*) What of our day schoools and colleges? Give the statistics.

There are 99* schools, 897 professors, 16,620 pupils; value of property in school buildings and grounds, $4,485,442; endowment, $1,528,000.

(*d*) Give the condition of our Publishing House at Nashville, Tenn.

The Publishing House has assets valued at $662,-045.73, with liabilities amounting to only $11,880.98, and a volume of trade aggregating $340,203.54 per annum.

(*e*) What is our Church Extension Society doing?

Collections for 1893–94, $86,732.74; value of loan funds, $112,268.80; donations made, $192,652; loans made, $84,900; churches aided, 391; parsonages aided, 54.†

CONCLUSION.

We have very nearly completed our undertaking, and feel satisfied that, though our work is very far from perfection, we have succeeded in giving you an outline of the history, doctrine, polity, and usages of the Church in a much more condensed form than can be found anywhere else.

1. We have shown what, through all the ages, has been necessary to constitute a Church.

*These figures are manifestly inaccurate, but are the nearest possible approach to accuracy.

† By Woman's Parsonage and Home Mission Society.

2. We have shown that a Church among men, as the gift and the means of applying the saving grace of God, is not a secondary, but a primary thought in the Divine mind.

3. We have shown the doctrinal integrity of that Church under all "dispensations," and through all the ordeals of time.

4. We have shown that no new "sacraments" have been projected into the Church at any age of it, and that the sacraments of the Church are the same now that they were when we first find them in existence, although the manner of expressing them has been changed.

5. We have shown that the idea that our Lord, or John the Baptist, or the apostles, or any other being at or about the time of our Lord's coming upon the earth, formed, revealed, or in any primary sense instituted a Church, is contrary to all the facts in the case.

6. We have shown the conformity of the Methodist Episcopal Church, South, to the Church in the days of the prophets and apostles in doctrine and polity.

7. We have shown the origin of numerous sects through which certain Churches profess to have succeeded the apostles, and have shown that all these sects, for the first fifteen hundred years of the Christian era, were not so near the apostolic doctrine and polity as those from whom they seceded.

8. We have shown that the Church of God is a thing of principle, and not a thing of name and forms.

9. We have shown that in life and heart there has been no unbroken succession from the apostles. The Church of Rome, in her officiary, in her doctrines, and in her usages, departed from the faith. The Do-

natists left her not because of her impurity, but because of her refusal to put the episcopal crown on the head of the man of their choice. The Anabaptists left her, not for the great principles of the apostolic doctrine, but from the impulse of fanaticism. In a word, we have shown that there never was, before the sixteenth century, a return to the apostolic purity in any degree commendable; nor even then, except in so far as a foundation was laid for a return at a later date.

10. We have shown that the existence of the Church, like the existence of God, is all through the Bible an assumed and oft-asserted fact; but the time, place, and manner of its beginning are nowhere stated.

11. We have traced the Church, through its doctrines and sacraments, from the beginning to Christ, from Christ to Luther, from Luther to Wesley, and from Wesley to the Methodist Episcopal Church, South.

12. We have shown the unparalleled success of the Wesleyan revival, or the wonderful enlargement of the Methodists from the time they received the great Bible doctrines of "justification by faith," of "assurance," and "Christian perfection;" that while it is only one hundred and ten years old, or, dating from the start at Oxford, one hundred and sixty-five, yet it is the most numerous of all the evangelical Protestant Churches; and that too without the patronage of monarch or the glitter of gold.

There was one Countess of Huntingdon and one Coke, but above this there was "one Lord, one faith, and one baptism." Through this faith in Christ, and

by this baptism of the Holy Ghost, the grace of that "one Lord" wrought mighty things through the consecrated heroes of the eighteenth century. This "cloud," not larger than "a man's hand," which we saw gathering over Oxford College, London, in A.D. 1729, like the cloud watched by Elijah's servant, gathered vapor, increasing its surface till the whole heavens were covered; and in A.D. 1794, and onward, has poured out "seasons of grace" that have bedewed the mountains, watered the valleys, and refreshed the world with its crystal drops. To change our figure, Methodism is the great centripetal force in religion. The "horrible decrees" of Calvinism, the "unconditional salvation" of Universalism, the "indulgences" of the papacy, the idolatry of the heathen, the infidelity of metaphysists, have all been checked and held in line by the forces of Methodism. Her scriptural doctrines, her scriptural usages and sacraments, her scriptural polity, and the consecration of her scriptural ministry have largely contributed to the correction of the radical tendencies of all the isms of the day.

THE END.

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